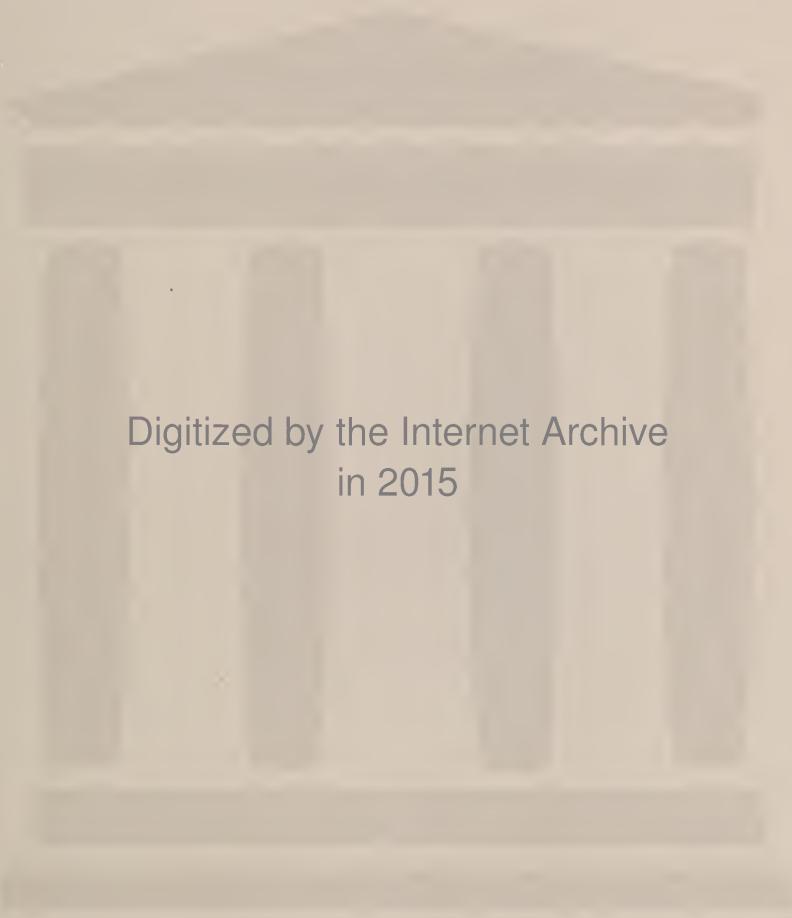


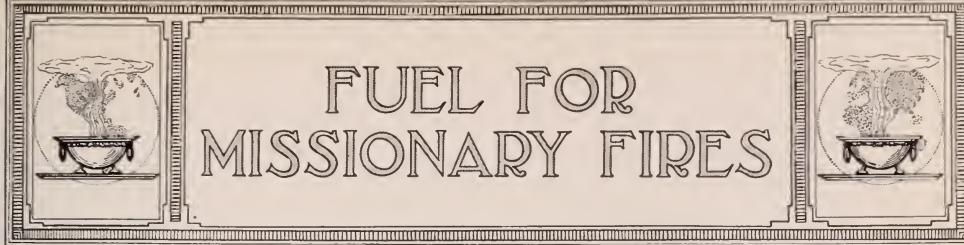


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FUEL FOR MISSIONARY FIRES

1. A young Moslem from Bengal, having become a believer in Christ, made his way 4,000 miles, through many hardships, to consult with Dr. Zweemer in Cairo. After two years of study he has returned to India to preach Christ to his own people. (See page 744.)
2. It is estimated that 61 per cent. of the American Indians are still un-Christian, and that 45,000 of them are beyond the influence of any Christian missionary work. (See page 745.)
3. The "Orthodox" Greek Church of Russia uses, on the Trans-Siberian Railroad, several elaborately equipped church cars in which services are held. (See page 755.)
4. The success of Christian medical work in Kuwait, Arabia, led the Arabs to open a free Moslem dispensary to counteract the Christian influence, but the Turkish physician lacked the missionary incentive and soon left town. (See page 734.)
5. A woman missionary to the Dakota Indians has obtained such influence over them that no important council is ever held without her, and no lease or similar document signed until she has read it. (See page 749.)
6. One result of teaching the Chinese in our American Sunday-schools is shown by the fact that Robert E. Speer found a Chinese laundryman, who was baptized in a Brooklyn church during his stay in America, living a Christian life of unusual power in Siam. (See page 761.)
7. Mr. Sherwood Eddy has started for India to conduct evangelistic meetings for the students and educated classes in India, similar to those among Chinese students which produced such great results last year.
8. The heroism of modern missionaries is shown by the fact that in spite of the suffering and death that has been experienced recently in Turkey and Persia, nine new missionaries have just gone out to those lands from America. (See page 781.)
9. A young man in India, a convert of only a few month's standing, employed in a government workshop, refused to take advantage of opportunities for overtime work because he spent his evenings teaching the Bible to the young men of his village. (See page 783.)
10. The Salvation Army conducts in various parts of India 27 criminal settlements, numbering over 6,000 people. (See page 783.)
11. Shantung Christian University, which is seeking to raise a building fund of \$335,000, is the only university in a district with a population of 50,000,000. (See page 786.)
12. Unfortunately, the follies of civilization sometimes make more impression than the blessings. In Osaka, Japan, a huge "Billikin" is exhibited, labeled "the Westerner's God of Luck," and many worship before it. (See page 788.)



SOME OF "THE SALT OF THE EARTH" IN ARABIA

Mrs. E. E. Calverley, M.D., and her daughter Grace in Arab costume (see article, p. 727)

THE MISSIONARY REVIEW OF THE WORLD



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■ SIGNS - OF - THE - TIMES ■

THE WAR AND THE JEWS

THE Hebrews have been among the greatest sufferers in the great European war. Over a half-million of them are actually fighting against each other in the opposing armies. The Jewish settlements in Galicia, Lithuania, and Poland (including portions of Austria, Germany, and Russia) are being devastated by the bloody battles. It is estimated that nearly two million Jews have been driven from their homes and reduced to terrible misery in consequence of the war. Besides this, the Jews in Palestine and Armenia are suffering from famine and oppression and deportation.

One result of this suffering by the Jews is that they are more bitter than ever against the so-called Christian nations, and debit the present evil

times against Christ. The Jewish rabbis and the Jewish press are venting their rage against Christ and Christianity.

What is the meaning and what will be the outcome of all this suffering? The darkest hour precedes the dawn. From the most terrible experiences of Israel in Egypt they were led forth into the Promised Land. When their exile became almost unbearable in Babylonia, they were led back to Judea by Zerrubabel and Nehemiah. May not this present extremity of Israel precede a deliverance—not immediately complete, perhaps—but leading on to the promised consummation?

As the toil and sufferings of Jews in Egypt only served to increase their number and to harden their bodies, so Israel scattered and op-

prest to-day, is growing in numbers and in power to overcome obstacles. As the hardship in Egypt made them more willing to leave the fleshpots, so the tribulations in Europe are making them lift up their eyes with longing to the Promised Land. Already thousands have returned thither, and in thirty years the number of Jews in Palestine increased from 20,000 to over 100,000. If the present war should free Palestine from Turkish misrule, a million or more Jews would doubtless seek refuge there. It is said that both the Germans and the Allies have promised Palestine to the Jews in return for their support in the war. Palestine can easily accommodate a population of six million.

The experiences of to-day may also make the people of Israel more open to the message of Christ—if they can but distinguish between the true Christian spirit and political Christianity. Few realize the number of Jews who have turned Christward during the past century. Dr. Jaison, a learned Austrian Jew, admits that over 200,000 Hebrews have become Christians in the last one hundred years. May the time soon come when Israel will look on Him whom they pierced and accept Him as their Messiah.

THE JEWS AND PROPHECY

IT is especially appropriate that at this time a conference on behalf of Israel should be called to consider the outlook and the bearing of present events on the Chosen People and the coming Kingdom of Jesus Christ. The call issued by the Chicago Hebrew Mission reads in part as follows:

"The signs of the times seem to call loudly for a representative gathering of the Christian Church for a prayerful study of the teaching of the prophets respecting "the Jew, the Gentile, and the Church of God." It seems to us, further, that now, as never before in the history of the Christian Church, should there be continual prayer and intercession for the people of Israel. Their fulness is the hope of the Gentile world. Until the times of the Gentiles end and the times of the Jews return, our Lord will not be King in our midst.

"In the terrible European conflict Jew wars against Jew, and Jewish people in all the earth are questioning what the future for them holds, and Jew and Gentile alike are asking, "Whereunto these things will grow." The action of the Jewish societies in America on behalf of their suffering brethren in the desolated lands; their man-made plans with regard to putting Israel back in her own land; the re-mapping of the entire war zone according to the terms of prophecy, and the desperate spiritual needs of God's ancient people, from whom we have received our Savior and our Bible, call loudly for an earnest study of the Word to see what God's plans are for His people; and for earnest prayer on their behalf."

This conference is to be held, D. V., in Chicago, from Tuesday, November 16th to Friday, 19th, inclusive, 1915. Among the speakers announced are Dr. C. I. Scofield, Dr. James M. Gray, Wm. E. Blackstone, Rev. S. B. Rohold, Rev. A. E. Thompson, Dr. John Timothy Stone, and Rev. A. B. Simpson.

THE PLIGHT OF ARMENIANS*

TELEGRAMS and letters continue to describe the awful sufferings of the Christian population of Armenia at the hands of the Turks. A letter from a British resident of Constantinople says:

"Zeitun has ceased to exist as an Armenian town. The inhabitants have been scattered, the city occupied by the Turks, and the very name changed. The same is true, to a large extent, of Hadjin. The Armenians of the regions of Erzerum, Bitlis, and Erzingan have, under torture, been converted to Islam. Mardin reports 1895 (the year of the infamous massacre) conditions as prevailing there. The tale is awful to the last degree. . . . The inhabitants of cities like Zeitun and Hadjin are driven out like cattle, and made to march long distances under the burning sun, hungry and thirsty. More than a thousand families from Hadjin recently arrived in Aleppo in the last degree of misery, and yet the purpose is to send them much farther."

So critical is the situation that Mr. Morgenthau, the American Ambassador at Constantinople, who, almost single-handed, is fighting to prevent a wholesale slaughter, has asked and obtained the cooperation of the Ambassadors there of Turkey's allies, Baron von Wangenheim and Margrave Pallavicini. They have joined Mr. Morgenthau in trying to convince the Turkish government that a renewal of the atrocities of the former Turkish *régime* would be a crime.

"Except those days should be shortened, there should no flesh be

saved, but for the elect's sake, those days shall be shortened." These words of Christ give light and encouragement in the dark scenes now transpiring in Turkey.

"The atrocities being committed there surpass anything that has ever preceded, even in the days of Abdul Hamid II," so writes a special correspondent in Turkey. The massacres are carefully planned and executed, and include the most revolting torture, murder, and a cruel method of deportation that separates families and sends large numbers of the victims to inevitable death. There are even rumors that Enver Pasha is responsible for the pogrom, and that a massacre of Christians is even planned in Constantinople.

In one city of Armenia twelve of the leading Armenians were taken out upon the road under pretense of deportation and were then put to death. A few days later 300 more men followed the same path.

This same method is being followed in many other cities and villages in the interior of Turkey. "Women and children, old men and invalids are driven from their homes at the point of the bayonet and sent along different routes covering many days, even weeks, of travel. No preparations for the journey are made or permitted. Children born upon the road are strangled by the mothers, who are forbidden to lag behind the caravan of death. Those too ill to proceed are left alone by the roadside to die.

"The women who survive the journey are scattered among Moslem households, where the alternatives before them are Islam or death. This

* An Armenian Relief Fund has been established, the treasurers of which are Brown Brothers, 59 Wall Street, New York.

method of extermination is going on from Smyrna to Persia and from the Black Sea to the Mediterranean. Some entire Armenian towns have been depopulated, and Moslems from Macedonia have been brought in to occupy the houses." Can we wonder that these stricken ones join in the cry of the martyrs in Revelation: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

A German official recently told an American who was traveling in the country that they were definitely planning to eliminate the Christian races in Turkey. They are succeeding, and there are few to raise a protest, for since the restraining influence of the Allied powers is not felt, Turkey is free to satisfy her thirst for the blood of the Christians in the Empire. Never in Moslem history has there been such a riot of crime and murder aimed at the annihilation of the Armenian and Greek races. Is it not time for America to *act* in behalf of these unfortunate peoples?

OPPORTUNITIES IN ITALY

NEW doors are being opened in Italy, and the Gospel is being preached in the Italian trenches. Three of the Waldensian pastors have been nominated by the Italian minister of war as chaplains for their co-religionists in the army, with the same duties, rights, privileges, and salaries as the chaplains of the Roman Catholic Church. The three chaplains are Pastors Pascal and Bernalot for the Alpine troops, and Pastor D. Bosio, of Rome, for the Fourth Army. They are already at

the front sharing the life of the soldiers. Whenever possible, they hold regular service, besides they comfort the wounded and the dying and keep in touch with the families of the soldiers and the various churches they come from. Fifty years ago such an official recognition by the Italian government would have been unthinkable. Protestant soldiers were not permitted to attain any high position in the army. Now, thousands are in the army and navy, and some of them in the higher grades. A letter to the soldiers of Italy, published by the Waldensian Committee of Evangelization, has been distributed in 50,000 copies.

The temperance movement has also had a great impetus in Italy. The parliament has recently prohibited the sale of liquor except within very narrow limits and under rigid restrictions. The government is doing this that the soldiers may fight better, and that the people at home may make ammunition faster and save more money toward paying for the war. But whatever the motives, the nations of Europe are learning the lesson that alcohol and efficiency are inveterate foes.

THINKING IN MILLIONS

A GREAT task is an inspiration. Great minds and hearts are stirred by great undertakings. Such a goal has been set up by Dr. Francis E. Clark, at the World's Christian Endeavor Convention, which met in Chicago last July, with an attendance of more than 12,000 delegates from fifteen nations. Dr. Clark, the honored founder and president was prevented from attending on account of illness, but his convention message

was full of fire. He appealed to the delegates to mobilize, vitalize and evangelize, and placed before them, as definite goals to be reached in the next two years:

"A million new converts.
"A million new Endeavorers.
"A million new church members.
"A million new dollars for missions.
"A million new members of the Peace Union."

The convention re-indorsed the slogan of the 1911 convention at Atlantic City, "A Saloonless Nation by 1920," and Mr. Daniel A. Poling added, "A Saloonless World in 1930." The convention was equally pronounced on the question of world peace and a federation of nations that should make future great wars impossible. A strong position was also taken with reference to Christian Endeavor extension among the Negro churches on the true basis of Christian brotherhood. Another inspiring standard was raised by Secretary William Shaw for increased efficiency in missionary organization and service.

PROGRESSIVE EVANGELISM IN AMERICA

UNDER the direction of Bishop Theodore S. Henderson, the Methodist Episcopal Church is setting on foot plans to bring into the Church, on confession of faith, 250,000 new members before the first of next May, 1916. The first endeavor is to enroll a "Time Legion," intended to bind 500,000 lay Methodists by a pledge to work at least two hours a month under direction of

their pastors to persuade unconverted persons to become Christians. There is also to be made up a complete list of unconverted husbands of wives who are church-members, unconverted wives of husbands who belong to the church, unconverted children of members, and unconverted parents of Sunday-school scholars. To pastors the request is that on every Sunday between now and next May there shall be at least one public invitation in every church to persons who wish to confess faith in Christ.

The Protestant Episcopal Church is also undertaking a great evangelistic effort along somewhat different lines, under the leadership of Rev. Dr. James E. Freeman, of Minneapolis. A nation-wide "preaching mission" is to begin on November 28th, and the main effort will be concentrated in the two weeks following. During that time it is hoped that evangelistic services will be held daily in every Episcopalian Church in the country. It is intended that every rector in the denomination shall be called into service as an evangelistic preacher, yet no man will preach in his own parish. During the summer evangelistic meetings have been held in a great tent pitched on the grounds of the Cathedral of St. John the Divine.

Another remarkable and fruitful expression of this evangelistic spirit in New York City has been seen in the daily noon meetings conducted by the National Bible Institute, and the tent meetings under the auspices of the Evangelistic Committee of New York City.



COMING EVENTS

October

1st—American Christian Literature Society for Moslems Mass Meeting. Address by Dr. Samuel M. Zwemer, Fifth Ave. Pres. Church, New York.
7th—General Conference of the Evangelical Association, Los Angeles, Cal.
12th—Provincial Synod Protestant Episcopal Church, Concord, N. H.
12th—Provincial Synod Protestant Episcopal Church, Chicago, Ill.
14th to 17th—Laymen's Missionary Movement Convention, Chicago, Ill.
17th to 20th—Laymen's Missionary Movement Convention, Buffalo, N. Y.
19th—Provincial Synod Protestant Episcopal Church, Sewanee, Tenn.
20th to 22d, 24th—Laymen's Missionary Movement Conv., Detroit, Mich.
21st to 27th—National Congregational Council, New Haven, Conn.
24th to 27th—Laymen's Missionary Movement Convention, Pittsburgh, Pa.
24th to 27th—Laymen's Missionary Movement Convention, Pueblo, Colo.
25th—American Missionary Association Conference, New Haven, Conn.
27th to 29th, 31st—Laymen's Missionary Movement Conv., Denver, Colo.
28th—Tenth anniversary of the martyrdom of Eleanor Chestnut, China, 1905.
31st to Nov. 3d—Laymen's Missionary Movement Conv., Topeka, Kan.

November

2d to 5th—Medical Missionary Conference, Battle Creek, Mich.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Wichita, Kan.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Baltimore, Md.
7th to 10th—Laymen's Missionary Movement Convention, Philadelphia, Pa.
7th to 10th—Laymen's Missionary Movement Convention, Mitchell, S. Dak.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Milwaukee, Wis.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Portland, Me.
14th to 17th—Laymen's Missionary Movement Convention, Boston, Mass.
14th to 17th—Laymen's Missionary Movement Convention, Cincinnati, O.
16th—Provincial Synod Protestant Episcopal Church, Richmond, Va.
16th to 19th—Conf. on the Second Coming, Chicago Hebrew Miss., Chicago.
21st to 28th—Home Mission Week.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Wheeling, W. Va.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Waterbury, Conn.
29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

December

1st to 3d, 5th—Laymen's Missionary Movement Convention, Manchester, N. H.
1st to 3d, 5th—Laymen's Missionary Movement Convention, St. Louis, Mo.
5th to 8th—Laymen's Missionary Movement Convention, Cleveland, O.
5th to 8th—Laymen's Missionary Movement Convention, Albany, N. Y.
8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840.
8th to 10th, 12th—Laymen's Missionary Movement Convention, Toledo, O.
25th—Tenth anniversary of the founding of the National Missionary Society of India, 1905.



SOME OF OUR SISTERS OF ARABIA

With Our Sisters in Arabia *

BY MRS. E. E. CALVERLEY, M.D., KUWEIT, ARABIA
Medical Missionary of the Reformed Church in America

IF I were an Arab woman I might not appear before a mixed audience with an un-veiled face. In Arabia we missionaries do not adopt the Arab dress, because American clothes are more comfortable and better suited to our work and also because the Arabs are as interested in seeing foreign clothes as Americans are in seeing an Arab costume.

As I walk along the street, in Kuweit, in my American clothes, the people who do not know me call out:

"What is that? Is it a man or a woman?"

It seems incredible to them that a woman should walk in the street with her face uncovered.

One day an Arab neighbor came to me and said:

"Oh, I have the funniest thing to tell you! A woman came into our house and exclaimed, 'I've just seen the queerest man on the street. He was tall, and wore a long coat and a big hat, and he had a white face with no whiskers on it, not even a mustache!'

"Oh," laughed my friend, "that wasn't a man; that was the doctor lady!"

Come with me for a little visit to Arabia—our adopted country. It will mean a sea voyage of six or seven weeks to reach our home in Kuweit. We must cross the Atlantic, skirt the southern coast of Europe, pass through the Suez Canal, through the Red Sea, along the southern coast of the Arabian peninsula to Bombay, and from there take another ship and steam northward up the Persian Gulf, along the eastern coast of Arabia, to Kuweit.

* Mrs. Calverley delivered her address in Twilight Park, N. Y., at Northfield, Mass., and elsewhere, dressed in the costume of an Arab woman.—EDITOR.

As our steamer enters the harbor she is surrounded by sailing boats manned by noisy Arabs, chanting as they pull the ropes, or shouting in excitement as they unload the part of the cargo destined for Kuweit. After bargaining with a swarthy Arab we secure passage on one of the sail-boats, and seat ourselves on boxes, bales, and bags of rice, while the men of our party close in about the edge of the group, to shield the women as much as possible from the rudeness of staring, jesting Arab passengers. If the wind is favorable we may reach the shore in less than an hour.

As we approach the land we see a town, the color of sand, rising out of the desert. Hundreds and hundreds of sail-boats are beached on the seashore awaiting the coming of the season for pearl-diving, the main industry of the place. A cloudless azure sky is overhead and the deep blue sea is dotted with sails, but never a tree nor a patch of green!

We land by stepping from stone to stone through the shallow water until we reach dry ground. Then we make our way through narrow, dirty streets—foul with the stench of dead animals left in the road until they pass once more into the elements of which they were formed. We flatten ourselves against the wall to let a camel pass or a donkey with huge loads overhanging on either side. A mob of mischievous boys follows, taunting and jeering—singing in Arabic:

“Englezi, Englezi—Abu dhela,
Asa an yemut hel lala,”
“Englishman, Englishman, with a swelled
head,
We hope that to-night’ll find him
dead.”

Some of the little children run screaming with fright at the sight of so many strange visitors; but the women and children who have come to know the missionaries greet us with smiles and questions and showers of blessings on us and ours. Many of the children have swollen, streaming eyes—black with flies to which they have become so accustomed that they no longer attempt to brush them away.

As we pass along the streets we get little idea of the houses, for all we see are the blank outside walls with a barred wooden door here and there. Finally we reach a door in a wall, and bid you welcome, for that is our home.

Home Life of the Women

Arab houses are built around a central court, a square of ground exposed to the sky, and having all the windows and doors of the surrounding rooms open into it. There are no outside windows lest passers-by should catch a glimpse of the women of the household. Some of the highest class of women do not go outside the four walls of their house from the time they are brought as brides of twelve or thirteen years to the home of the husband, until they are carried out to the graveyard. The middle class have more freedom, but they must never go out unless their faces are entirely covered with the black veil and cloak—leaving just as little an opening in the cloak as is really necessary in order to see the road.

The wealthy houses have a second courtyard exclusively for the women, and which can be reached only by passing through the men’s court. A man will not trust even his father or

his brother to see the face of his wife. Even the poor Bedouin Arabs who spend their lives wandering over the desert from oasis to oasis have their tents divided by a curtain through the center so that the men may sit on one side and the women on the other.

At meal-time the dinner is brought to the heads of the house, and not until after these have ceased to eat do the women sit down to consume

in America? How do you endure the privations of life in Arabia?"

Can you realize that in Arabia I feel that my life is that of a queen compared with the lives of those around me?

I come from the dispensary, from the sight of so much unnecessary suffering, from the filth and the smells that make one sick to the heart, into our clean little courtyard, into our little living room, where,



A CHRISTMAS CROWD IN THE MISSIONARY'S COURTYARD, KUWEIT
One Arab woman will be noticed whose curiosity got the better of custom—she lifts the veil

what is left. A man would not condescend to eat with a woman. I knew an old man who loved his daughter dearly and used to call her to sit by his side while he ate, but she might not eat with him because he was a man and she a woman!

A man will not condescend to walk with his wife on the street. If they must walk to the same place, he walks ahead and she behind; and if there is a burden to carry, it is the wife who bears it on her head.

People ask: "Do you not miss the comforts to which you are used

over a snowy table and a dainty, wholesome meal, I can talk with my husband about the events of our day, and the news of the world. The occasional guest, a government official, sea-captain or a merchant will not sit down until I am seated, because the maxim "Ladies first" is the acknowledged rule for conduct. Then I think of the women next door, whose voices I can hear through the wall, as they sit huddled over the remains of the evening meal. When I realize this—I feel like a queen!

Then I sit down to enjoy the magazines and papers which our weekly mail has brought, and to answer the precious letters of friends; and I remember that, according to one of Kuwait's best authorities, only one Arab woman in 1,000 can read, and only one in 25,000 can write. This authority was asked why Arab women are practically never allowed to learn to

all our cares and problems and weaknesses and who gives us help in every need, a Father who makes no difference between bond or free, male or female. Then remember that, according to the Mohammedans, a woman has no soul!

Finally, when the lamp has been put out and the door bolted for the night, we take our lantern and mount the stairs to our flat roof, where, on cots beneath the open sky we seek the sleep which can not be found in the hot and stuffy house.

There is a wedding in the neighborhood. "Tom-tom-tom-tom-tom-tom," we hear in endless monotony from the drums beaten by slave women. The shrill singing of dancing-girls rises and falls in rhythm with the beating. Tom-tom-tom-tom-tom-tom on through the hours of the night and early morning. Then comes to us the breath of salt air from the sea, and we look up into the beautiful night sky of Arabia—that wonderful vault of deepest blue with its jeweled constellations—that silent witness of God's infinite glory, and there comes to me the verse:

"Peace, perfect peace,
With loved ones far away
In Jesus' keeping
We are safe, and they."

Ah! This is best of all gifts—and the Arab woman knows no peace.

Social Life of Arab Women

write, and he answered, "Do you think we would teach them to write? We have enough trouble with the women as it is—and they would be more troublesome if they knew how to write."

At the close of day we lay aside our reading and the thoughts of our work, and come together for family prayers at the throne of our loving Heavenly Father, who understands



A CORNER OF THE CALVERLEY DINING- AND SITTING-
ROOM IN KUWEIT

As soon as we moved into our little house in Kuwait, Arab visitors began to come. By twos and threes the women entered our courtyard, black, shrouded figures. They were welcomed and conducted to the room which serves as church on Sunday,



THE OPERATING ROOM OF THE KUWEIT DISPENSARY

school-room on week-days, and reception-room after school hours. Here I could assure them that they might remove their veils without fear of having their faces seen by any man.

A Sunday-school picture roll hung on the wall, and this seldom failed to excite questions and give us a chance to tell the Bible stories which



PATIENTS—A WOMAN AND CHILD

they represented. Then there was a baby-organ. The women had never seen an organ before, and always wanted us to play and sing to them. This furnished us an opportunity to explain such hymns as "Jesus loves me" and "I need Thee every hour."

Baby Grace was also an attraction, for the Arabs love children and were eager to see the little girl who was as welcome to us as tho she had been a boy. One woman, very friendly but none too clean, wanted to kiss Grace on the mouth. Of course I had to explain that we do not like people to kiss babies on the mouth, because it isn't good for the babies' health. Immediately the woman thought that what I feared

was the influence of evil spirits, and she began to spit three times in the direction of Grace's face, exclaiming, *Ma sha ullah, Ma sha ullah, Ma sha ullah*. "Whatever God wills," which she considered a charm capable of keeping off evil spirits!

One day the wife of a wealthy Arab came to see me. She was very haughty and reticent at first, as she sat there drest in her beautiful silks and jewels, but after we had done our best to entertain her, and had served refreshments in Arab style, she began to tell her troubles.

"You know," she said, "Khatoon, my husband has another wife, I have never seen her. She lives in another house, and just as I have two children—so has she. She hates me, and I hate her. My husband says he can not afford to keep two houses; that we must live together. I can't do it! I won't do it! I will die first! Do you think I could sit and watch that woman cross my courtyard? If she ever comes into the house, I shall leave!"

In that very room, a few months previous, that woman's partner-wife had told me the same story. A sweet, pretty little woman she was, who had not been consulted when the other woman's husband bought her for a wife. Oh, the heartaches of Arab women! What comfort can I hold out to them! In my heart I knew that I should feel the same way under the same circumstances. I could only read them the words of Jesus about marriage and divorce, and show them that God had not intended them to suffer in this way. Each of the women agreed that our way is better. "But," they said, "our religion allows a man to have

four wives at a time, and any number of concubines, and what can we women do about it?"

Before my friend left I showed her our living-room where our dining-table stood.

"And do you and your husband eat together?" she asked. "Come, see," she called to her companion;

husband belongs to the royal family. He loved this gentle wife—but God had given her no children, and he could not think of making her his only wife. She became very friendly with one of our women missionaries, and told her story in this way. "Every time my husband is planning to take a new wife he comes to



THE GOTHIC ARCHES OF A COFFEE-SHOP IN KUWEIT

"this is the table where they eat. The Khatoon sits on this side, and her husband on that side. What do you think of that?"

After that I took her to another little room, about as big as a hall-bedroom, which has a very rare advantage: two small outside windows, one of which commands a view of the sea and the customs house.

"O, look! look!" cried the woman, "there is the customs house where my husband works! O, you lucky woman," she exclaimed, turning to me. "I would give anything to have that window in my house."

There is a lovely, gentle Arab woman in one of our stations, whose

me and says, 'Now Lulua, I am going to be married again; but I don't want you to think that I don't love you any more. Here is a gift for you to remind you that I love you best of all.' Then I say, 'Oh, all right; I know it must be God's will, and I hope God will bless you in this new marriage.' But when he has gone," she said, "I throw myself upon my bed, and cry until I think my heart will break." What a Christian this woman would make!

Relieving the Suffering

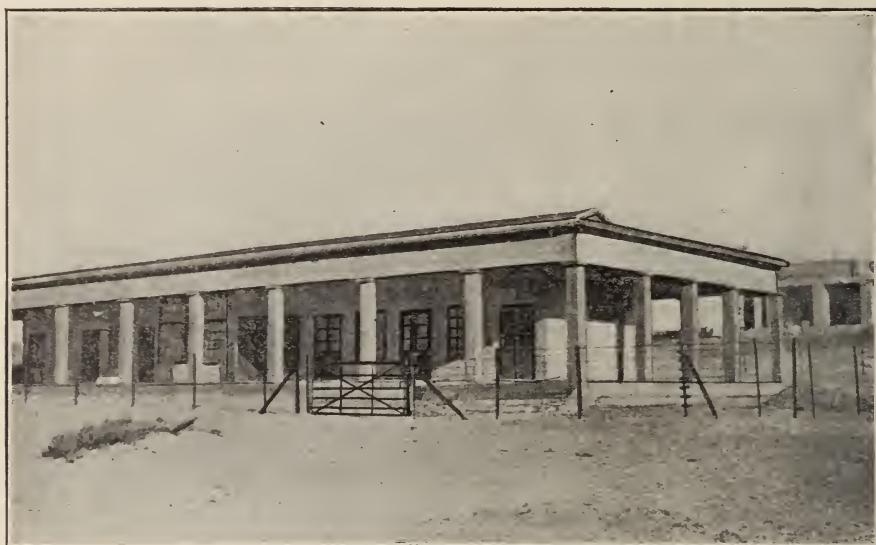
The medical work allows one to get an even more intimate knowledge of the life of Arab women.

When we went to Kuweit the people had never before seen a woman missionary, and most of them had never seen another white woman.

Two rooms of a native house built of mud and plaster, a big table, a little table, a chair and a bench, a box, and some basins for washing the hands; these, and a pink calico curtain stretched across one of the rooms

curtain was poured out many a tale of sorrow and suffering. During the last year we were frequently asked to treat members of the royal household, who contributed generously to the support of the hospital. My Arab costume was a gift from the wife of the heir-apparent to the throne.

If we had been doubtful as to whether medical work was having



THE MISSION HOSPITAL (FOR MEN ONLY) IN KUWEIT

to lend privacy to the part of the room used for examination and treatment, constituted the equipment of the Woman's Hospital of Kuweit in the beginning.

At first there were few patients and much distrust, but confidence increased, and numbers grew until during the last eight months before our return to America, three thousand patients were treated in the woman's dispensary alone. Modern operating furniture was gradually acquired and a collection of good instruments; but the rooms remained the same, and behind that pink calico

any effect upon Kuweit, we were reassured when the prominent Arabs of the town held a meeting and decided to send for a Turkish doctor and establish a Moslem dispensary where the poor might be treated free without coming under Christian influence. The doctor came and spent much money on equipment, but his work was not very successful, and he was not willing to treat the poor free, because he had not the spirit of Christ as an incentive. In a few months he became so unpopular that he left town, leaving all his drugs to be confiscated by the ruling sheikh.

At first the patients were sometimes afraid to take our medicines, but confidence grew. Toward the end of our stay in Arabia I was called to see a woman whom I had never met before. She was suffering terribly, but I feared she might not allow the operation which was necessary. Before I had even time to suggest an operation, she said: "Doctor, do with me as you think best. I have perfect confidence in you. You may even cut me open if you like." How sad it would have been had this woman's confidence been in vain. God blessed the operation and she recovered, and became our firm friend.

Our opponents also threatened to secure a Moslem woman-doctor to be my rival; but we were not greatly alarmed at this talk, for we knew that in the whole Turkish Empire

there is but one woman with a license to practise medicine—and she is a Christian missionary.

The work was not always encouraging; but one day we chanced to overhear a conversation between two women patients.

"The doctor," said one, "takes just as much pains with those who can not pay as with the rich patients."

"Yes," said the other, "and look at her dressing that dirty ulcer on that poor woman. What Moslem would do that!"

We have prayed that they might see from our lives that the religion of Jesus Christ gives something which they need, and do not have.

Six days a week the waiting-room of the woman's dispensary is more or less filled with women and children of every station in life and all degrees of intelligence. When the



A CORNER OF THE KUWEIT DISPENSARY
The Women's Department is behind the screen of mats

crowd seems to have reached its largest size—20, 30, or even 40 patients, besides companions who do not come for treatment—all treatments are stopt for about ten minutes while the doctor takes her seat with the patients gathered before her on the floor and bench. There is sometimes great confusion, with the women laughing and talking, and babies crying. It takes several minutes to get them all quiet. "Do not talk," we say in Arabic. "Keep quiet," the assistant echoes in Persian—"you women over in the corner; the doctor's going to pray and ask God to heal your diseases."

"I have rheumatism in my feet," shouts a deaf woman who has not understood. Then there is a giggling among those who see the funny side of the situation.

Finally, when all is quiet, we begin by a short prayer asking God's blessing on each one, and especially upon the reading which is to follow. The prayer is very simple, but God has many times answered our request.

After the women have been assured that they may open their eyes we read a short passage from Matthew's or Luke's account of the life of Christ and His teachings. The explanation which follows seeks to teach the lesson in every-day language, with illustrations from the Arab's daily life. Some of the women will never have another opportunity to hear the Gospel of Christ, so we never omit an explanation of the way of salvation, with its message of hope for every heart. At the end of the reading every one is given an opportunity to buy a Scripture portion for two besas (one cent).

The audience is generally attentive, and only occasionally an especially fanatical woman objects to the teaching.

Does it do any good? We have often wondered just how much of the talk was understood and remembered. Sometimes patients with chronic complaints come every day for months. One day, when we noticed several such women in the crowd, it occurred to us to give them a short test to find out how much they had understood.

"Whose son was Jesus?" we asked.

"The Son of Mary, but conceived by the Spirit of God," they answered.

"Was Jesus a rich prophet who spent His time enjoying Himself?"

"No," they answered. "He was poor and spent His time doing good and healing the sick."

"After a few years of preaching what happened to Jesus?"

"His enemies took Him and killed Him."

(The Koran says they did not kill Him.)

"Was He willing to die?"

"Yes—because it was the will of God."

"What good did it do for Him to die?"

"He became a sacrifice, a Redeemer, for all who believe in Him."

"How long did he remain in the tomb?"

"Three days."

"Then what happened?"

"He arose from the dead."

"Where is He now?"

"In Heaven, on the right hand of God."

Is there hope for every one who

loves Jesus, no matter how poor and miserable and wicked?"

"*El Hamdu liilah!*" (The praise be to God!)

At least three of the women had known the answer to every question, and their faces beamed with pleasure.

From this test it is evident that a large proportion of the women really understand. What is lacking is a sense of sin. Pray that the Holy Spirit may convict the people of Arabia of sin and of righteousness and of judgment.

Worth the Cost

People ask "Are you going back to that burning, feverish, God-for-saken place?" Yes, we hope to go back. Why? Because we are like the man, who, when he had found a treasure hidden in a field, went

with joy and sold all that he had to buy that field. That man believed the investment was worth all that it cost—and so do we.

Men, how would you like your wives and mothers to be like the women of Arabia! And the beautiful, blooming girls with the promise of wonderful womanhood before them—could you give them over to the life of Moslem women?

Women, we are not more worthy than the women of Arabia. What makes the difference between us and our Moslem sisters? Nothing but the blood of Jesus. Shall we withhold from them the blessings which mean so much to us?

Some day we shall hear Christ saying: "I gave my life for thee; what hast thou given for me?"



SHEIKH MOBARREK OF KUWEIT, WHO GAVE THE LAND FOR THE MISSION HOUSE



THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

This acknowledged leader in the Christian campaign to win the Moslem world to Christ, was born in Vriesland, Michigan, on April 12, 1867. He comes of good Dutch stock, being the son of Adrian and Katharina Boon Zwemer. After graduation from Hope College, Holland, Michigan, and from the New Brunswick Theological Seminary in 1890, Mr. Zwemer went out with Rev. James Cantine to establish missions in Arabia. He has traveled extensively in Arabia, is the editor of the *Moslem World* (quarterly), and the author of many valuable volumes on Moslems, their land and their religion. After serving as candidate-secretary of the Student Volunteer Movement during a recent furlough, Dr. Zwemer removed to Cairo, Egypt, where he is now teaching and preaching, and is chairman of the Local Committee of the Nile Mission Press.

The Beginning of a Story

A MOSLEM CONVERT'S JOURNEY IN SEARCH FOR KNOWLEDGE

BY REV. STEPHEN VAN R. TROWBRIDGE, CAIRO, EGYPT

Missionary of the World's Sunday-School Association in the Levant



BD-UL KERIM spent his boyhood in Garhwa, near Calcutta. His father was a Moslem physician, and was known throughout the neighborhood as a man of skill and learning.

One day another doctor came to Garhwa. He had once been an Animist, worshiping strange idols and spirits, and cherished crude superstitions. But he had become a follower of Christ, and, after a hard struggle, had put aside his heathen fears and legends. He was following diligently the sayings and the life of the Prophet Jesus. This new faith had taken strong hold upon his character and conduct, and, being a man of frank and friendly disposition, he narrated his experience to Abd-ul Kerim's father.

As the men were in the same profession, and as Garhwa was not a large town, one might expect them to be rivals, and jealous of one another. But such was not the case. They found pleasure in each other's company, and often spent their evenings together. The Moslem physician's son, Abd-ul Kerim, became much attached to the kindly guest who always spoke to him, and sometimes told him stories of other cities and wonderful countries far away. Sometimes the doctor would play with the boy, or they would sit down under the trees and talk of golden

deeds in Indian history. Nothing was said about the Christian faith, but as Abd-ul Kerim was now twelve years old and had learned to read freely, the doctor several times gave him some Christian leaflet or story. The boy's curiosity prompted him to read these, tho he felt certain that the Christian religion must be all wrong. He knew that his father was a devoted Mohammedan, and, according to what the *Maulvi* (the leader of a Moslem congregation) said at the Friday service, there was no truth in any but the Moslem faith. So in his boyish enthusiasm Abd-ul Kerim resolved to prepare an argument against Christianity to show that it was all an error.

Abd-ul Kerim's father wished him to receive a modern education, so he entered him in the government school at Garhwa. Among the pupils was the son of a Bengali, and Abd-ul-Kerim was struck by the purity and sincerity of his speech. This boy's father was a Christian convert from Hinduism. Altho Abd-ul Kerim did not know it, he became more and more conscious of the contrast between the Bengali boy's straightforward, clean language, and the coarse phrases constantly on the lips of his other schoolmates. He felt that there must be some reason for this, and he resolved to cultivate a closer friendship with his new acquaintance.

About this time Abd-ul Kerim

began to study English. What a strange, perplexing tangle it seemed! His teacher was a Mohammedan of Bengal serving on the staff of the government school. New thoughts were awakened in his mind, and he was alert for every English book within reach. One day, while looking through the shelves of the library, he found a volume called the Holy Bible. At once he realized that this must be the sacred book of the Christians. He was eager to take it to his room for careful reading, but the librarian was a Moslem, and forbade his touching it. "When you grow up it will be time enough to consider such writings as this," said the zealous official.

Abd-ul Kerim's desire to know more about this book had been aroused, and, while he was thinking over the incident, he remembered that his father's friend, the kindly doctor, had given him a Hindi book called the Bible. At that time he had not cared about it, since his own language was Urdu. The gift had been tucked away out of sight among some discarded copy-books. Slowly and thoughtfully he went to his box in the dormitory and drew out this forgotten volume. He had learned to read Hindi, and so found no difficulty in catching the meaning. Some portions he found very tedious, and he almost gave up reading. But again he opened to the parables of Jesus, and was fascinated by the wealth and power of thought. He became intensely interested, and his heart was drawn toward Christ. He resolved to leave the government school and go to the English missionaries at Hazar-i-bagh. He did not have any distinct idea of join-

ing the Christian Church, because at that time he scarcely knew what the Church was. But he felt that he was very near becoming a Christian, and he made up his mind to take any definite step which the missionaries might suggest.

Soon after he had arrived at Hazar-i-bagh his father learned of the situation, sent money for his traveling expenses, and urged him to come home at once. "Love for my father," he said afterward, "was stronger than my new faith" and, after two or three personal talks with the missionaries, he quietly returned to his home.

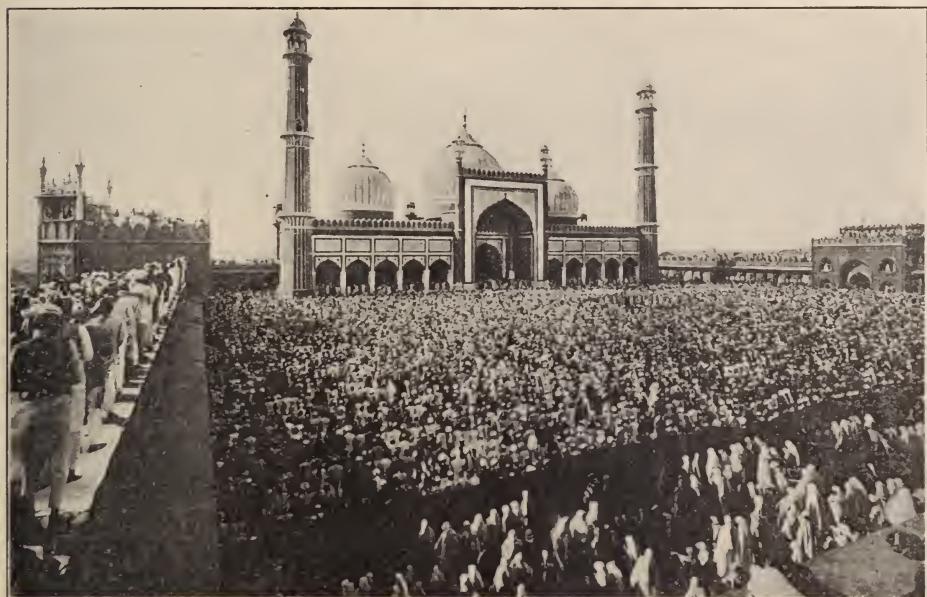
His father was very indignant over his drifting away from Islam, yet showed much affection and pled with him earnestly. Then, after counseling him to be stedfast, he sent him to the government school at Chapra, that he might be under the personal care of the head Maulvi, a sheikh of distinction and a strict Mohammedan. The Maulvi was very kind, but Abd-ul Kerim read more and more about the life of Christ, at the same time that he was listening to what the Maulvi taught about Mohammed. He also secured a biography of Mohammed in Urdu. As he read, he pondered and compared, and formed his own convictions. He had no controversial literature, nor any Christian books other than the Bible. But he found a Sunday-school teacher who encouraged him and explained some difficult passages.

After an inward struggle Abd-ul Kerim resolved definitely to become a follower of Christ. The deciding factor was the pure and sinless life of Christ, so human and yet so

divine, and without a parallel in Mohammedan or Hindu literature. He felt his need for Christ because he was conscious of his own sin. As his experience deepened he learned the power of God's forgiveness, and he found the joy of the new life welling up within his heart. The Cross of Christ became the center of his faith.

The Maulvi discovered what was

Abd-ul Kerim realized that if he openly became a Christian his father would disinherit him and he would have no means of support. So he wrote to a missionary, asking for a position with a salary. No answer came. A second and a third time he wrote, but without response. He learned later that the missionary had been suspicious of him because of the financial nature of the request.



MOHAMMEDANS AT PRAYER IN FRONT OF THE GREAT MOSQUE, DELHI, INDIA

passing in Abd-ul Kerim's mind and took him to another school, so as to break the connection with Christian influence. But the new school was situated near some marshes, and Abd-ul Kerim soon contracted malaria. Exhausted with the fever, he returned home, where he earnestly asked to be sent back to Hazar-i-bagh. His father was suspicious of his purpose, but finally agreed because at Hazar-i-bagh there was a fever sanitarium, and it was an inexpensive place for an education.

What a situation! His father was suspicious of him; his Mohammedan teachers were losing their regard for him; the missionary to whom he turned for encouragement did not venture to reply! But Abd-ul Kerim did not lose heart. He applied for admission as a patient at the fever sanitarium, and the very missionary who had not answered his letters received him. Yet he did not disclose his identity. He reflected that he could study the missionaries a little longer while he was con-

valescing, and as he grew stronger he undertook regular studies, constantly thinking over the life of Christ.

After six months he chose a certain day and went to the missionary in a straightforward way to tell the whole truth, and to ask for baptism. The missionary was astonished to learn that this was the young man who had written him three times. He examined Abd-ul Kerim fully about the meaning of confessing Christ, and told him of the temptations and hardships which were sure to follow; but he exprest his willingness to perform the service after certain weeks of preparation. Abd-ul Kerim assured him of the firmness of his resolve, and promised to come each morning for instruction. Meanwhile he wrote to his father, telling him of his decision.

Shortly after this he united publicly with the Church in Hazar-i-bagh. A group of Moslems, banded together by oath, came to capture him; but the missionaries advised him not to leave the premises, and the Moslems did not venture to enter by force. They, however, sent a telegram to the Amir of Afghanistan, who happened to be in Calcutta. This proved a fruitless appeal. Then his father's friends subscribed a fund of twenty-five rupees and four annas, and engaged a teacher who should visit him regularly and persuade him of the superiority of Islam. The teacher pocketed the money, and made no attempt to see the boy.

Abd-ul Kerim was now nineteen years of age and an avowed Christian. He kept on with his studies and gradually formed a purpose to

master the Arabic language so as to be better prepared to lead Mohammedans to Christ. He wrote letters to thirteen Anglican bishops and other missionaries in Egypt, Syria, and England, asking them to assist him or advise him in carrying out this plan. He had now fully before him the vision of a life-work for Christ among the Moslems of Bengal.

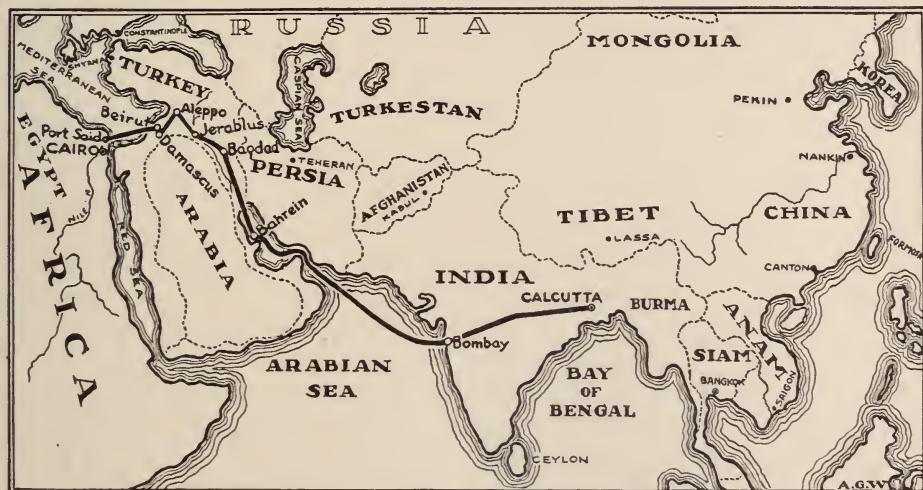
Answers came from several. But the only one which contained any definite encouragement was from Dr. Samuel M. Zwemer, then of the Arabian Mission at Bahrein, in the Persian Gulf. At the same time Abd-ul Kerim addrest a letter to the Lucknow Conference, where missionaries from many countries were gathered. "If any one will take me as a servant or as a writer, I will go," he said. This appeal was not read in the conference, but was referred to a committee, with the result that Abd-ul Kerim received an invitation to teach in a Church Missionary Society school in India, and study Arabic at the same time. He accepted the position, and his teaching went along smoothly, since the Moslems in that city did not oppose him. But he found it impossible to make much progress with Arabic, and began to feel that his life-plans would be indefinitely retarded if he remained. Then he resolved to go to Arabia, to find Dr. Zwemer, and devote his whole time to the study of Arabic. He wrote to Bahrein, and in Bombay received a reply from one of the missionaries, saying that Dr. Zwemer was just leaving America and would reach Bahrein within five weeks. With this encouragement Abd-ul Kerim took passage on a steamer bound for the Persian Gulf.

He traveled steerage, and paid his expenses from what he had saved of his year's salary.

At Bahrein he found, to his dismay, that Dr. Zwemer had changed his plans and was to make his headquarters in Cairo, Egypt, eleven hundred miles farther to the West! For a time the young man worked in the mission hospital in order to meet his living expenses. He swept out the

The friends tried to dissuade him from starting in the great heat, and with such an inadequate sum of money, but finally he resolved to make the venture. He felt that if he did not fulfil his vision and train himself to win Mohammedans to Christ, life was not worth living.

On August 4th he left Bahrein by steamer for Busrah, where he changed to another for Baghdad.



ABDUL KERIM'S JOURNEY IN SEARCH OF KNOWLEDGE

wards and helped to care for the patients.

Abd-ul Kerim was resolved not to give up his purpose and began to inquire how he might reach Cairo, and the cost of the journey. It was now midsummer, and excessively hot—so hot that only necessity led people to risk the noonday sun. "Nevertheless," he said to himself, "if I wait until winter, and then attempt the long journey northward through Baghdad, Turkey, and Syria, I shall surely suffer from the cold, for my clothing is of light Indian material." He still had with him eighty rupees (\$27) of his savings.

Never had he known such heat, even in Bengal! Up the broad waters of the Shatt-el-Arab and through the rapid currents of the Tigris the steamer slowly made its way. It was impossible to secure wholesome food, and when he reached Baghdad, Abd-ul Kerim was suffering from a burning fever. With difficulty he found his way to the Church Missionary Society Hospital where he was given the best of care. For fifteen days he lay exhausted, but, as soon as he was able to go out, he began to plan for the remainder of the journey. He was in the Turkish Empire, and he knew neither Turkish nor Arabic,

so it was a constant problem how to make his wants understood and to find his way.

Then he learned that a caravan was starting for Aleppo, and he arranged with one of the drivers to ride a loaded donkey part of each day. After the caravan had traveled a few marches, the driver repudiated this agreement and compelled Abd-ul Kerim to go afoot. There were no trees on that vast wilderness of parched earth, and often at noon there was no shelter from the brazen heat. Each man lay down by the roadside and covered his head with sacks and rags until mid-afternoon. One morning a donkey loaded with silk went astray and four days were spent in searching for him. The chief trader of the caravan became most insolent, for he saw that Abd-ul Kerim was a stranger and had no friends to stand by him.

For thirty-three days the caravan toiled on, occasionally passing small, dilapidated towns, but, for the most part, traversing endless solitudes in the vast plain. No tents were used at night. The travelers simply lay down upon the stony ground, with their heads resting against saddle-bags. The clanging of the bronze bells suspended at the necks of the camels and donkeys often kept the whole company awake during the night hours. By three o'clock each morning the caravan was on the march. It was a hard experience for a boy who had been brought up in a comfortable home.

When the caravan passed through the gates of Aleppo, Abd-ul Kerim counted his money. He had only two Turkish medjidiyes (\$1.70) left, and he had yet before him the long

journey of several hundred miles southward to Egypt. Many a man would have given up in the face of such difficulties; but Abd-ul Kerim resolved to press on. Dr. Piper in Aleppo, and later one of the Americans in Beirut, aided him, so that in two weeks he arrived at the door of the American Mission in Cairo. He was worn in health, his clothes were in rags, and he had only four piastres (twenty cents) left. He was such a strange-looking character that the police became suspicious and followed him to the door. But his faith had grown intrepid and his loyalty to Christ had become marvelously strong. Out of the darkness and despair of Islam he had come forth into the liberty and joy of faith in the Son of God. One of the missionaries went at once to call Dr. Zwemer. "Come into the study," he explained, "and find a young man who has been following you half-way around the world!"

This is only the beginning of a life-story; but it is enough to say that two years of industrious work at the Cairo Study Center, under Rev. W. H. T. Gairdner and Dr. Zwemer, have given the very training which Abd-ul Kerim desired. He has thoroughly studied the Koran, the Traditions, and the History of Islam. He has learned to use his Bible freely and effectively in dealing with inquirers.

His long pilgrimage from the capital of India to the capital of Egypt was made in weariness and loneliness and poverty. His return journey for his life work, *via* Port Said and Aden, is now gladdened by the prayers and Godspeed of a host of devoted friends.

NEGLECTED AND UNEVANGELIZED INDIANS OF THE UNITED STATES

(The numbers refer also to the location on the map)

Tribe	Location	Number of Indians	Tribe	Location	Number of Indians	Tribe	Location	Number of Indians	Tribe	Location	Number of Indians
ARIZONA											
1. Chemehuevi; Colo. River Agency, Parker, Ariz.		151	15. Potawatomi of Huron	MICHIGAN	78	29. Iroquois; Cattaraugus reservation; unevangelized, estimated at	NEW YORK	400	44. Ogalalla Sioux; Pine Ridge; unevangelized, estimated at	SOUTH DAKOTA	1,000
2. Wallapi; Truxton Canyon and N. W.		483	16. Chippewa and Ottawa; partially provided for; estimate of unevangelized		1,500	30. Eastern Cherokees; unprovided for, estimated at	NORTH CAROLINA	600	45. Utes, Uintah, Uncompagre; White River; unprovided for, estimated at	UTAH	800
3. Hava-Supai; Cataract Canyon		169	17. Bois Forte Chippewa; Nett Lake and Vermillion Lake	MINNESOTA	646	31. Chippewa and Sioux; unprovided for, estimated at	NORTH DAKOTA	800	46. Paiutes; scattered bands		370
4. Navajos; northern part of reservation (see New Mexico Navajos); number unprovided for estimated at		3,000	18. Lake Superior and Pigeon River; unprovided for, estimated at		2,000	32. Peoria and Miami; partially provided for	OKLAHOMA	359	47. Nez Perce, Joseph's and Moses' band	WASHINGTON	414
5. Apache; Coyotera, 556; on San Pedro River, 300; on Lower Gila River, 300		1,156	19. Blackfeet; unprovided for, estimated at	MONTANA	1,000	33. Osage; partially provided for		800	48. Okinagan		475
6. Apache; Geronimo and Cibique		700	20. Northern Cheyenne, of Tongue River; unprovided for, estimated at		600	34. Ponca; partially provided for		591	49. Skokomish		194
7. Papago; nomadic and in villages, Southern Arizona; number unprovided for, estimated at		1,000	21. Flathead; unprovided for, estimated at	NEVADA	1,200	35. Otoe and Missouris; partially provided for		435	50. Scattered bands		800
8. Apache-Mohave; in Rio Verde Valley and southeast of Prescott			22. Tribes and bands not under agencies, unprovided for, estimated at	COLORADO	2,000	36. Tonkawa; of Ponca Agency, 48; Kaws, 158		206	51. Tulalip		400
9. Tribes and bands north of Tehachapi Pass; unprovided for, estimated at		5,000	23. Pah-Ute, Washoe, and Winnemucca; near Reno, Nevada	IDAHO	275	37. Sac and Fox, 561; Iowa, 80	WISCONSIN	641	52. Chippewa; unprovided for, estimated at		1,500
10. Southern Utes; Capota and Moache		367	24. Paiute; Fort McDermitt	KANSAS	336	38. Tribes of Eastern Oklahoma, Kiowa, Modoc, Ottawa, Quapaw, Eastern Shawnee, Seneca, Wyandott; unprovided for, estimated at		800	53. Menominee; unprovided for, estimated at		800
11. Winimuche Ute; near Navajo Springs		493	25. Moapa River; near Las Vegas	NEW MEXICO	125	39. Potawatomi, Shawnee, Kickapoo, Cherokee; full-blood communities, partially provided for, estimated unevangelized		600	54. Winnebago; unprovided for, estimated at		500
12. Cœur d'Alene and Spokane		614	26. Pueblo; of 15 villages, partially provided for, estimated unevangelized	OREGON	4,000	40. Cherokee; full-blood communities, partially provided for, estimated unevangelized		2,000	Total estimated number of Indians unprovided for		47,253
13. Potawatomi and Poncas; Prairie Band		745	27. Navajo; of northwestern part of territory, partially provided for, estimated unevangelized (see also Arizona)		1,500	41. Siletz; Grand Ronde, Oregon		429	Number of tribes and bands without Christian missions		78
14. Kaw; Osage Agency		231	28. Navajo; of Canon Cito		195	42. Modoc, Paiute, and Pit River hands		375	Total number of Indians unclaimed as adherents of the Christian faith (including the above)		175,000

DOMINION OF CANADA



... MAP SHOWING ...
THE
INDIAN RESERVATIONS
IN THE
UNITED STATES

NUMBERS INDICATE THE
NEGLECTED AND PART-
IALLY EVANGELIZED
TRIBES OF THE NORTH
AMERICAN INDIANS

WHERE THE UNEVANGELIZED AMERICAN INDIANS LIVE
(See list of tribes and key to numbers on reverse side of map.)

The Red Men and the Gospel

THE INDIANS OF THE UNITED STATES, CHRISTIAN AND NON-CHRISTIAN

BY THE REV. T. C. MOFFETT, D.D., NEW YORK

Representative for Indian Work of the Home Missions Council



HAT the Indians need is more religion and less fire-water," exclaimed a grandson of Sitting Bull, as he spoke of the white man's gifts to the red man. To what extent the native American race is still without the Christian religion is probably a subject of vaguest conjecture and uncertainty on the part of the average intelligent citizen of our country. Christian missions have been carried on for so many years among the Indians of America, and by so many different denominational agencies, that it is doubtless the common impression to regard this people as almost entirely evangelized. It is certainly the intent of the Christian Church that all shall hear the Gospel. Exact information is, therefore, most important, and careful investigation of the present religious status of the tribes and scattered bands of Indians in the United States is timely.

The Government has within the last few years taken a hand in the gathering of statistics of the religious affiliations of the Indians. From Superintendents on the reservations and in charge of government schools, reports were received June 30, 1912, for 177,401 Indians. Of this number 69,529, or 39 per cent. of the total, have profest Christianity. A still larger per cent. of the other half of the Indian population, con-

cerning whom no statistics were gathered, is, doubtless, non-Christian. The accuracy of these data depends largely upon the computation that was made regarding minor children. If these were included in the total number enumerated, but were not listed as professing Christianity, the percentage of Christians reported would be misleading. But if the percentage is rightly calculated, what could be a louder call to the Christian churches in America, and what more effective argument could be presented for an advance in missions to the American Indians than the statement of the Government showing that 61 per cent. of the Indians enumerated are still out of the pale of the Christian Church?

The old Apache warrior-chief, Geronimo, joined the Dutch Reformed Church, and was baptized in the summer of 1903. He attended the services regularly at the mission on the Fort Sill Military Reservation until the time of his death, five years later, when he was buried with the rites of the Church. For ruthless savagery, outlawry, and devilish cunning when on the warpath leading his scalping Apaches, or as a bandit hunted for years in the mountains of Southern Arizona by United States troops, Geronimo scarcely had a mate. His autobiographical statements in "Geronimo, The Story of His Life," prepared a few years be-

fore his death, are manifestly composed and edited with his pale-face friend's assistance to such an extent that the thoughts of Geronimo are more than colored. But from these remarkable confessions we read with interest his witness to the new faith:

"Since my life as a prisoner has begun I have heard the teachings of the white man's religion, and in many respects believe it to be better than the religion of my fathers. However, I have always prayed, and I believe that the Almighty has always protected me. Believing that, in a wise way, it is good for me to go to church, and that in associating with Christians it would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I have advised all my people who are not Christians to study that religion, because it seems to me the best religion in enabling one to live right."

As a Christian convert Geronimo was far from being an exemplary church-member, and some of the traits of his savage disposition and of his old wild days still cropped out in his conduct. But as a striking illustration of the transformation and the new order religiously among many of the Indians of our country, the testimony of the Apache chief serves well.

To the Christian missionary at Tuba, Arizona, on the Navajo reservation, one hundred miles from civilization, came an aged man last year. He had been attending Sunday services, and in his deliberate way had now arrived at a conclusion regarding "the Message of the Book," which

he had heard and pondered. These were his words, through the interpreter, as he announced to the "Sunday-man" his conversion:

"Tell the missionary I am done with the reverence for the coyote, the rattlesnake, the bat, and the owl (the four things that the Navajos hold in superstitious fear). I am ready to take the 'Jesus Road.' And I have come a long distance over the trail to learn more of the new way."

This gray-haired Navajo, just taking his first steps in the upward trail, learning of the new faith, has a long way to travel, and yet the transformation already has been great; faith in the old Indian religion has been destroyed, hope and endeavor along the new lines of Christian truth and the religion of the Book have been established.

The statistics of Indian missions of the Protestant churches of the United States, as collated a year ago, give the total of adherents as 66,778. The number of communicants was reported as 31,815, and of Sunday-school enrolment 18,200. It is interesting to know that 222 ordained Indian ministers and 228 commissioned Indian helpers are serving in this work.

A few years ago the Roman Catholics reported 134 mission-centers, served by 164 priests, assisted by 110 native catechists. The Director of the Bureau of Catholic Indian Missions reported a total of 40,000 good Catholics among the Indians of the United States. Another estimate gives the number of Catholic Indians at about 100,000. Taking the largest figures of all Christian bodies engaged in religious work among the Indians, there still re-

mains one-half of the total Indian population of our country unclaimed as adherents of the Christian faith.

Of this number, the table (on the back of map) will show the tribes and communities unprovided with missionaries and church organizations.

The compiling of statistics and data regarding the unreached tribes may serve to direct the attention of missionary societies and of Christian people generally to the opportunities before the Church. It will also reveal that no one denomination is sufficient to deal with any part of this problem apart from other denominations, and that we may provide for the neglected Indians, by conferences, cooperation, mutual appreciation, and good-will.

A few detailed statements regarding some of the neglected tribes enumerated will be of value. Of the superstitious Pueblo dwellers, nominally Christians, many have scarcely a form of Christianity superimposed upon the old heathen rites.

Of the great tribe of the southwest, which produced a Sequoia and a Chief John Ross, the report is received—"We have six thousand full-blooded Cherokees who live in remote places in the hills and the valleys away from the white man and the railroad. There is only one way they can be reached, and that is personally. What is needed is a man for this work like a colporteur or the old circuit-rider, who will go to them."

Ten years ago the Navajos of Arizona and New Mexico, the second largest tribe in America, were in absolute heathenism except as a few of the children had attended gov-

ernment schools, and at one or two points on the edge of this reservation the Gospel was being proclaimed. To-day so many churches have opened up work for this tribe and established mission stations at various points, that the 28,000 Navajos will doubtless be evangelized by the denominations now engaged in this service if these agencies will properly man their fields of labor. Yet there are at least 5,000 children here without a missionary, teacher, or physician, and in sections of this reservation, 16,000 square miles in extent, the Indians are absolutely in heathen darkness.

The Cherokees of North Carolina number 1,800, and are located on a reservation of over 63,000 acres in Swain, Jackson, and Graham counties. There is an uneducated native ministry among those Indians, most of whom are nominally Christians. Here is a field needing attention, and an opening, especially at the government school, where services will be welcomed. The Indian medicine-men still exert an influence among the Cherokees, and the Christian services provided are wholly inadequate, Sabbath-schools being irregular and poorly instructed.

In the State of California almost 20,000 Indians are widely scattered in small community groups and individual family isolation through the valleys, in the foothills, and among the mountains. Fourteen thousand of these in the central and northern part of the State are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being adherents of any church. Perhaps as many more have

had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influence of the church and its ordinances have not been provided. The Methodist and Presbyterian Church have five mission stations, the Baptists two, and the Congregational and Episcopal one each.

During the past year twelve Evangelical Protestant churches engaged in work for the Indians have reported an increase in the number of their mission-stations or working forces. There are twelve other organizations engaged in work for the Indians from which there is no report of advance.

This is a transitional stage of Indian development. They are no longer to be penned up on reservations, and 39,000 of their youth and children in schools, and their Christian leaders, are the hope of the future. If the Church, in its evangelistic or educational efforts, halts, or takes a backward step now, the labors of the past decades, and the heroic service of self-sacrificing missionaries, will have resulted in comparative failure. There is not a better platform upon which the Protestant churches can unite in an earnest, effective missionary undertaking, than in the Indian work.

What the work involves is well stated by Dr. Alfred L. Riggs of the Dakota Indian work: "Disappointment follows success in the Indian mission work. Christianity seems generally accepted, heathen ceremonies are suspended, the medicine-man falls into the background, and a new era is established. Then some of the converts are found calling in the conjurers for the sick,

pagan orgies begin again, and church-members join in their dances and 'throw away' their property. There is more that is religious and consequently heathen in these dances and other performances than an uninitiated bystander can be made to believe. But aside from this it is recognized by all the Indians as the reinstatement of the old Indian life, into which if one goes he drops out of the new life into which he had entered.

"The present conditions are not properly a back-set, but a reappearance. The simple truth is, it takes more to convert an Indian than we have imagined. We have a revelation of the work that is to be done. Evangelization is entirely insufficient. Conversion is not enough. There must be a new creature. We come to the perception of the fact that 'discipling' the nations is something seriously different from 'carrying the Gospel' to them."

From the young graduate of Yale, Rev. Henry Roe Cloud, a Winnebago, now ordained to the Gospel ministry, comes this worthy utterance:

"It is very important to remember that the real salvation of the Indian must be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God, and asked me to give Him my allegiance. That night I started to follow Christ, and His power has sustained me at Santee and Mount Hermon and Yale, and all along my way till this hour. There is a splen-

did opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and excellent character. The time when the Government lets go of the Indian, and he has to stand face to face with modern life, and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. On the reservations they are scattering about like cotton-tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the Gospel from the inside.

"His efficiency in this life is increased by his beliefs in the Great Spirit and the life hereafter. Why not bring these things back again to his consciousness? He still believes in 'Courage, Friendship, and Endeavor.' He still believes that he will receive the greatest and highest honors when he is buried with no scar on his back, tho there may be many on his breast—if he dies with his face to the foe.

"The Indian comes with long strides toward you Christian people, with his long hair, and his blanket thrown over his shoulder. He kneels to you as he has never knelt to any other race in all the ages. He kneels before you, and he puts in your hands a sacred trust. What will you do with the sacred trust that he thus places in your keeping?"

Miss Mary Collins, for many years a missionary of the Congregational Church to the Dakotas, has furnished an instance of true missionary effort in her description of her own work:

"I have endeavored to teach these Indians to live well in their present

life; how to be true and honest and clean in their lives; how to serve God, not for God's sake but for their own; how to build up homes, how to become self-supporting; and while the Indians are proud of their race, I have tried to teach them to be proud of their homes and their families. I praise the man that keeps a good team, that raises a good crop, that builds a fine haystack, that sells fat cattle, impressing upon him the fact that he who cares for his own has God's blessing upon his life. And so, having become interested in all their material welfare, no important council is ever held without my presence. Not only by vote of my own people, but by vote of all male adults on the reservation, no leasing, no kind of important paper is signed unless I first read it."

The majority of the government boarding-schools are systematically and regularly provided with Sabbath-school organizations, Sabbath preaching, general assembly religious exercises, and with denominational instruction and nurture in the faith, for the pupils who are classified in church groups. This is in accordance with the rules of the Office of Indian Affairs. While the United States Government and its officials can not, as such, inculcate sectarianism, or assume responsibility for the religious training of its wards or its school pupils, the Indian Office is not indifferent to the moral and religious welfare of those under its care in this twofold relation of wards and pupils. These children and young people are wards, under tutelage, separate from home and parental influences, and under agreement to remain in boarding-schools continuously

for a number of years, and through eight to ten months consecutively. The Government must, therefore, recognize an obligation beyond that which it sustains to pupils in public day schools. The religious regulations in the federal Indian boarding-school are consistent with the principle recognized in providing chaplains for the army and navy, and religious education in reform schools.

An example of well-organized and effective religious work in a government boarding-school, is afforded by the plan carried out at Phoenix, Arizona. This institution, with over 700 pupils from more than thirty tribes, for many years has been provided for through the systematic efforts of ministers and lay workers of the city churches, and more recently by a resident pastor giving his entire time to the Indian work. Every Tuesday evening instruction classes are conducted, from forty to sixty boys and girls being taught in each group. The pastors of the city churches have alternated in preaching services on Sabbaths. Copies of the New Testament have been presented to most of the pupils by their teachers. A plain, simple presentation of the Gospel message is prest upon each young person, the intention being to make the pupil feel a personal responsibility in the choice of a Christian life, and the claims of the Gospel. They are taught that they are to carry back to their people on the reservation this message, and to live consistent lives that will be a testimony when they finish their school course and return permanently to their Indian country. The accessions to the churches have been

large, and the whole atmosphere of the school is Christian.

There are, however, some instances of signal neglect in government schools. That of Huron, S. D., a government boarding-school, may be cited. Here during the past year no organized church work was carried on, no minister or priest conducted Sabbath services, and the secular education of the pupils proceeded with only such volunteer work and occasional religious services, as by chance could be arranged. This is an unfortunate policy.

An educated pagan with the old savage instincts, is a menace to the Government which has given him training. The price upon the head of the outlaw bandit, Apache Kid, expresses the costly undertaking of secular education which produces clever rascals.

The educational problem is in some respects the most insistent one at this hour. The report of the Commissioner of Indian Affairs gives a total of 39,397 Indian children enrolled in school's—government, mission and public. The previous year, 24,000 *Indian children* of school age were not in any school, and the estimate is made that there are about 8,000 *children* on the Indian reservations for whom no schools have been provided, and who are entirely without educational privileges. Has not the time come for the Protestant churches to draw together and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs, and the public-school system of our country, afford facilities for these 24,000 Indian children of school age, who

were reported last year as not having been enrolled in any school, and for the 8,000 of these for whom no schools or teachers have been provided.

Northern California furnishes the largest number under this heading. Many small communities and bands of Indians are far from school houses, and having learned no English, they recognize no inducements to enter their children in far removed boarding-schools. For these small day schools should be established.

Where is there a more insistent task to which the Church could set its hand immediately, than the providing of mission-school training for these children who are not only untutored in secular knowledge, but most of whom have never seen the inside of a Sabbath-school or church? There are nine Woman's Boards included in the Woman's Council of Home Missions. So far as information is at hand, only four of these have any work for the Indians.

The Federal Government maintains four boarding-schools in Northern California, and two in the southern part of the state. Eight Indian day schools in the north, and fourteen in the south, with an average capacity of thirty pupils, are conducted. Some ten field matrons are at work especially for the betterment of the homes and the conditions of the Indian women.

The problem of the returned students should engage the large activities of the church. The Commissioner of Indian Affairs in his report states: "Throughout the Indian country to-day, there are probably 35,000 of these returned students. The greatest investment the

Indian service has, is in this body of returned educated men and women."

Higher education and training for Christian service are being effected in a few schools. In Arizona, "The Charles H. Cook Bible Training School" has been inaugurated. A class of young men, with representatives from five tribes of the far southwest, is organized at Phoenix, and native leaders are being well prepared. In Oklahoma, Bible institutes have been conducted lasting from a week to three weeks, in the groups of churches and missions of each tribe. For the great work among the Dakotas, the Congregational and Presbyterian Boards have united in a department of the Santee Institute for Biblical and theological instruction.

A Christian academy under interdenominational control is now being established at Wichita, Kansas. Rev. Henry Roe Cloud and Mrs. Walter C. Roe, are deeply interested in this project. This object should be commended and the plan carefully worked out for a *distinctively Christian Indian School* similar to Mount Hermon, or possibly more nearly related to the character of work conducted by Hampton Institute, or some of our smaller denominational colleges. With leaders of the Indian race in charge of such an institution, a great work could be done for the Indians of the United States, in the raising up of Christian leaders, and in providing an institution or academy of college grade for the promising youth from our churches and Christian homes.

The Young People's Society of Christian Endeavor, has been organized in a few of the Indian

churches. At Santee, Nebraska, both a Senior and a Junior Society are doing good work. It has given to the young Indians the essential idea of service, and of the help-one-another fellowship.

Among the Sioux Christians so newly won from paganism, eight of the descendants of the first Christian families of the Dakota Mission have entered the Gospel ministry. Twenty-one Sioux have been ordained in the Presbyterian Church.

The Y. M. C. A. was first organized among the Sioux by Thomas Wakeman, a son of Chief Little Crow. Dr. Charles Eastman served for several years as a field secretary for the Indian Associations. There are one hundred organizations among six tribes, and in fifteen Indian schools. There are now over forty-five organizations in South Dakota.

In connection with Haskell Institute, the Y. M. C. A. inaugurated last winter a most successful experiment of sending a deputation of Indian young men for Gospel work on the reservations during the Christmas vacation. It was arranged for four of the leading Association workers at Haskell, under the personal guidance of the secretary, Mr. G. Elmer E. Lindquist, to hold evangelistic meetings under the mission board on the Potawatomi Reservation. These carefully selected young men went to the reservation, and by their Christian life, and strong testimony of the power of Christ in their lives, upheld the hands of the faithful missionary who has been working there, and brought such an appeal before the Indians that over fifty-four signified their desire to lead a Christian life or to be

stronger in the Christian faith. The young men felt the inspiration of this visit to such an extent, that they practically committed themselves to preparing for Christian work among their own people in their several denominations.

The need of larger medical service under Christian auspices is being more strongly impressed upon the friends of the Indians, as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, 16 per cent. had trachoma of a contagious character, and of 40,000 examined, 6,800 had tuberculosis. Even on the desert of Arizona, on the Colorado River reservation, 20 per cent. had tuberculosis, and of 7,000 Dakota Indians on the Pine Ridge reservation, 25 per cent. are tubercular.

The health conditions, and the study of the preventable and curable diseases among the Indians, are receiving new attention. Among the more than 100,000 members of the Five Civilized Tribes in Oklahoma, about one-third are full bloods or three-fourths Indian blood, living in remote sections of the country among the hills and hollows, far from civilization, many of them not speaking any English. Until the last two years, nothing along the line of health improvement had been done for these people. Trachoma, tuberculosis and epidemic diseases had raged among them, and conditions were primitive in the extreme. One- or two-room cabins were the rule, and from six to twelve members of a family would live in one of these little unsanitary homes. The percentage of trachoma ranges from 60

to 85 per cent. among those examined in the country of the Five Civilized Tribes.

A great and growing evil among the Indians, is the peyote drug habit, or the mescal, as it is called.

Dr. Harvey W. Wiley, when chief chemist of the United States, made analyses and experimentations of the use of mescal, and says that this drug has no special value as a medical agent, *but is nothing but an evil.*"

A godly native ministry is the principal thing to be hoped for, and worked for in the next decade. The building up of a church under strong native leadership is our present duty if we expect to protect the young Indian against his own tribal superstitions and against the vices of the white man's civilization. Dr. William Hanna exprest the truth which needs to be imprest upon the Indian Christians to-day: "Originally the Church of Christ was one large company of missionaries of the Cross, each member feeling that to him a portion of the great task of evangelizing the world was committed, and it will be just in proportion as the community of the faithful, through all its parts, in all its members, comes to recognize this to be its function, and attempts to execute it that the expansive power that once belonged to the Church will return again."

The Indian delegates to the Student Volunteer Convention held in Kansas City in January 1914, adopted this significant resolution:

"We desire to express our appreciation and gratitude for the work that has and is being done among our people by the Christian workers from the various denominations.

"We have come to realize through contact with workers of other races, that the greatest need of the Indian to-day is Christian civilization: that the solving of the Indian problem lies in the fact that the Indian must be not only educated but led to accept the Son of God and the Savior of the world as his personal Savior.

"We also realize that this can be done more effectively by Indian students who are imbued with the spirit of Christ, and who are ready and willing to evangelize their own people in this generation.

"We, therefore, offer ourselves and our services to teach our Indian brothers and sisters, the Way, the Truth, and the Life of Jesus Christ."

The Indian Church should be developed along the lines characteristic of the Red Men and their racial traits. Even as we preserve their native wares and patterns, so the ecclesiastical development of the Indian should be Indian in type. The Red Man is not to become an imitation pale face.

Need of Sunday-schools

The Indian populations of the United States offer a neglected field of opportunity for Sunday-school missionary effort. Where churches and mission stations have been established among the Indians, it is estimated that about one-third of the congregations have no Sunday-schools for the children and youth. Further than this, the schools that have been established generally lack system and method, no teacher training or normal instruction being furnished, and literature especially adapted to the conditions and needs of Indians being almost unknown. In parts of Oklahoma and North Dakota, conventions have been held

and one District Superintendent is reported.

The supply of illustrated literature of a simple character suitable for use among the Indians, is a need almost untouched as yet. Most of the tribe have no written language. The various spoken tongues and dialects are comprised under fifty-seven different linguistic stocks. The Navajos, numbering 28,000, are now for the first time getting Christian literature in their own language. So, at first literature in English only could be attempted, and the workers in the field would by interpreters and translators adapt this to local use. The Indian mind and heart must be approached largely through the eye gate, and nature illustrations, picture rolls, and cards could be employed to great advantage. These will be prized in the homes and should be of a high-class, above the average wall-roll or chromo now being issued. Christianity as a "revealed religion"—the religion of "the Book"—must be presented to a people inclined to hold on to their nature worship, to pagan practises and the rites of heathen priests. The Sunday-school is a prime agency for accomplishing this transformation. As the Indian is fond of camp meetings and pow-wows, district conferences, and Sunday-school institutes in connection with conventions now organized in almost all missions of the churches could be held.

It is essential that there be a careful outlining of missionary operations, and the extension of the work more effectively and without waste. This will reveal also the need of cooperation and a division of the

fields among the denominations. If the districting of the fields among the churches in countries like the Philippines and Mexico has proven a wise plan, there is every reason in Home Mission service, and in providing for tribes speaking various languages, that the arrangement of comity should be secured and the greatest amount of work be accomplished with the forces available. The grouping of the tribes along the lines of ethnologic and linguistic relations gives the basis for wise planning and division of the fields.

The whole undertaking needs to be placed upon a statesmanlike basis. The Indians are principally on reservations. Later they will be scattered. The door of opportunity is open now. A concise program of action calls the Church

To speedily evangelize the 45,000 Indians of our Christian land who have no missionaries or church organizations;

To enlarge the number and capacity of Christian schools where the Bible is taught daily, and the atmosphere of the school is that of the Christian home;

To establish an industrial and institutional work for the neediest tribes, and to employ Christian lay workers, field missionaries and housekeepers to improve the material conditions and the home life of the Indians;

To encourage the Indians everywhere in America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them, under God, to work out their own salvation and destiny in American life.



A RELIGIOUS CAR OF THE ORTHODOX CHURCH FOR USE IN RUSSIA AND SIBERIA

Chapel Cars in Russia

BY L. LODIAN, NEW YORK

Formerly an Engineer for the Trans-Asiatic Railroad



We hear about chapel-cars in America, but few know that on the trans-Siberian railroad the Greek Church uses several elaborate traveling church-cars. There are probably not less than twenty of these cars in use at the present time, as the Russ is using them not alone throughout Siberia, but on the trans-Manchuria-Mongolia branches, on the Kabkaz railroads of central Asia, and now, along the war-zones, for the use of the priests who go with the rearguard of the army. No other copy of the accompanying picture of "Religion on Wheels" has, I believe, been taken out of Russia.

There are no other church-cars in the world so ornate as these in

Russia. Certain Christian philanthropists in America and England might well invest in as well-equipped church-cars for mission work in pioneer fields.

The Slav seems to be comparatively indifferent to other religions than his own. He is sure, of course, that his is "the best," and is willing that others should hold the same opinion of their beliefs. The Russ calls himself a npaboçlabhi (pronounced prabo-clabni) meaning literally, a "right-faithist" or "orthodox." He does not even call himself a "kriçtian" (the Russian small-capital n has the sound of n), pronounced "kriçtianin," or Christian. For one to call himself just a Christian in Russia, is to class himself as a factionist, bordering on fanaticism.

Our Sisters in South America

Rev. Gerard J. Schilling, D.D., a missionary of the Methodist Episcopal Church, has, at our request, written a brief criticism of the article on "Women's Rights and Women's Wrongs in South America," in the August number of the REVIEW. As a resident for many years in several of the republics mentioned in the article, he dissents from many of the generalizations which give an erroneous impression because of their one-sided statements. He continues:

"No one is more in sympathy than I am with the final appeal of the writer, 'take the South American sisters into your hearts, and do something to give them the Gospel,' but it does not seem fair to leave the impression that this appeal is based simply upon the conditions stated. Similar conditions exist in London or in New York City, where factory girls sin because of unhealthy moral conditions in crowded factories, as well as in Buenos Aires. The unfortunate ones in the Argentine are to a very large degree foreigners."



EW people in the United States know much about immigration into Argentine. In the year 1913 the total immigration into Buenos Aires was 327,446 persons. Among these were 122,271 Spanish; 114,252 Italians; 4,317 Austrians; 4,696 French, and 18,626 Russians. The statistics report that the women numbered 86,176, and the majority of them were unmarried. About one thousand of them are classed as artists, a term which includes vaudeville, circus and show performers; 7,132 were registered as cooks; 9,387 as seamstresses; 2,425 as dressmakers; 3,127 as weavers; 7,059 as laundresses; 23,742 as servants (male and female, but predominantly female), and 12,652 women, not children, were registered as "without profession." Is it any wonder that there is much immorality in Buenos Aires, when such a stream of women of doubtful reputation at home, stimulated to emigrate because of unsatisfactory conditions in Europe, pours into that city in one year? It is a saddening truth that a number

of these women have already lived immoral lives at home, and the abominable white slave traffic, altho at last greatly restricted, does surely exist.

But who are these unfortunate women? South Americans, all but the very smallest fraction of them, are European women, Poles, French, Russians, yes, and English too. A number of them also are Jews—to my surprize. These do not reflect upon the character of the South American woman. Having studied this problem, I doubt whether Buenos Aires, that Babel of nations, is worse in that respect than Paris or Berlin.

The lack of restraint among the young men in the cities, men who congregate at the corners of the streets and pass remarks such as "Quê linda!" "Que bonita la nena!" "Que gorda, che!" (being translated, "How nice!" "What a lovely girl!") "Look at that stout one, fellows!") makes it unpleasant for women to go out alone, especially at dusk or in the dark. But does not that reflect upon the men rather than upon the women? If the latter liked that

sort of thing, they would not find fault with it, would rather seek it than shun it.

There are congested and crowded conventillos in Buneos Aires or Santiago; yet they are not as bad as similar hovels in Hester Street, New York, or in the East End of London. For years I have been pastor in Buenos Aires and in Santiago, yet I have failed to see there tenement

the illiteracy from which that continent has emerged, or even compare it with the state of education in some of the provinces of Spain to-day. Argentine and Chile have splendid educational facilities, and other republics are following in the wake. In Buenos Aires there are forty-seven schools for the higher education for women and sixty-two elementary schools for girls.



THE MISSION SCHOOL AND PART OF THE PRESBYTERIAN CONGREGATION IN ROSARIO, ARGENTINE

conditions as bad as in New York, Liverpool, Naples, or Rangoon. In my thirteen years of labor in South America I have not, in all that time, seen as many drunken women, as in Glasgow in one afternoon.

The facts are, that South American women have made wonderful strides toward emancipation. Do not forget that only one hundred years have passed since the first cry for independence from Europe was raised in South America. Think of

Ponder also the following figures: in the different schools of Buenos Aires there are 3,905 regular teachers, 3,295 of whom are women; there are 696 special professors, 648 of whom are women. Buenos Aires is Argentine, as Paris is France. Thus it is the women shape the education of the people of Argentine.

In the commercial offices women are the stenographers and women operate the telephone exchanges. It has taken the European war to dis-

cover what excellent street-car conductors women make in England and Germany, while Chile has had them for years. I have never seen one of these prim conductoresses, with their uniform hat and white apron, insulted all the while I lived in Santiago.

And what excellent mothers the Argentine and Chilean women make. Their fault lies on the side of overmuch care and restriction of their daughters. Social standards and society manners and customs are, of course, different from our Anglo-Saxon type, but we could learn many things from our polite and formal Southern sisters. Whoever has lived some years in Argentine and has an unbiased mind will agree that the Argentine woman is a home-lover, a careful protector of her daughters and a true wife. If any one is to be blamed for lax moral conditions, blame the men, who too often fail to appreciate the sacrifice and the true affection the carefully guarded young bride brings to her new home when married into surroundings and experiences absolutely new to her, not by her own fault.

Nor is this promising state of things to be found in the more advanced of the Southern Republics only, where we have women as physicians, lawyers and public school teachers. The most independent woman in the world is the Bolivian Chola; she is the merchant of the Capital; she presides over her store or stores; she combines with the other women in fixing daily the prices for the vegetable market. I was shaved in Uyuni by a woman who owned and operated a barbershop. The Chola is often the money-

lender to the middle class, and while it is true that she has no book knowledge (often because of the lack of literature that interests her), she can keep accounts with the accuracy of the Chetty of Madras.

We must take the climate into account when we judge of things pertaining to the women of Brazil or Paraguay, or Colombia. The heat tends to laziness and the long siesta helps to prolong the time for evening entertainments. If girls are married at an age which seems to Northerners shockingly young, we must not lose sight of the fact that physical maturity takes place at an earlier epoch in the life of the Southern girl.

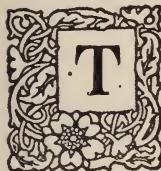
As superintendent over several girls' schools, and by my observation of normal schools in other republics of South America, I have come to the conclusion that the "Sister in the South" is a bright scholar, a splendid needlewoman, a lover of her family and, when married, is a queen in her own home. What she needs to fully develop her fine traits is the Gospel of Jesus Christ, in its simplicity and purity, which she does not know. When once she knows Him and the power of His resurrection, she will soon give up the confessional and her rosary and let the saints alone. In the churches which I have served as pastor, the women were among the most faithful members of the congregation.

South-American women are not sinners above all others. They act as all others act who have not the Gospel of Christ preached unto them, but they are racially, intellectually, and by natural disposition our "Sisters of the South."

A Clinic in Comparative Religion

EXPERT EXPERIMENTAL TESTIMONY AS TO BUDDHISM AND
CHRISTIANITY

BY ROBERT E. SPEER,* NEW YORK



HE clinic was held in Tap Teang in the province of Trang, Monthon of Puket, in the lower peninsula of Siam. The participants sat in the broad passageway that ran through the missionary's house, and served as dining-room, reception room, and library. It was the hot season, and the tropical sun was blazing without. Across the lawn was the jungle from which the tropical birds were calling. Pineapples, cocoanuts, pomegranates and a score of fruits were ripening in the garden. Village people and lonely dwellers in the forest passed silently by with their burdens in a many-colored stream of life on the road by the jungle edge.

The clinic was in the nature of a comparative study of the power of Christianity and Buddhism to meet human need. It was not an academic study from a distance of ten thousand miles. The participants were men who had been brought up in Buddhism, and who knew it thoroughly from within. They had honestly tried its Way and have now as honestly tried Christianity and have known it also from within. They were, therefore, able to make such an intelligent and authoritative comparison as can not be made by

western Christians who have learned Buddhism only from books or by eastern Buddhists who have either not studied Christianity at all or have derived their knowledge of it only from nominal Christians.

Only a few steps away from where we sat was a Buddhist wat with its shed of Buddhist images, its palm-thatched house of priests and novices and its wat school for the boys of the village. Some of the priests in their picturesque yellow robes passed by on the jungle road, with their chelas bearing their rice bowls after them. For centuries upon centuries the influence of Buddhism had lain upon the land and the clinic was held against a background of reality.

We began with the question: "What did you not find in Buddhism that you have found in Christianity? Was this discovery the actually compelling reason for your acceptance of the Christian faith?"

Loop made the first reply. He was a short, shy man who had been for seven years in the Buddhist priesthood. For all these years, he said, he had felt the need of a Savior. That need Buddhism had not met and had not profest to meet. Buddha succeeded only in saving himself and frankly told his disciples that he could not presume

* Dr. Speer is now on his way home from a journey to Eastern Asiatic missions.

to save any one else—that every man must be his own savior. How, indeed, could Buddha save or help? The salvation which he himself had sought and attained was annihilation in Nirvana. How then could he aid those who were still struggling in the toils of life? There could be no access to Buddha since Buddha himself had ceased to exist.

Loop said that he came to realize that his Buddhist prayers reached no one. An extinguished Buddha could not hear them and the Buddhist doctrine was that there was no god to hear. All that Buddha could do he had done. He had left his example and his exhortations. With these each man must work out his salvation for himself. Therefore, if Buddhism is true and Buddha has attained extinction by his Way, there is no saving help from him for man. If, on the other hand, there is such saving help from him, and if he can hear and answer prayer, then Buddhism is false and Buddha has not attained the end he sought.

Not to salvation, but to despair, had Buddhism led the heart of Loop. But with joy and deliverance he learned of the living Savior, Jesus Christ, by whom, as the present and accessible power of God, he obtained a salvation that is real now and is rich with abounding and eternal significance forever.

The second to make answer was Sook, who also had for years been in the Buddhist priesthood. He proceeded to contrast his present Christian experience with the opposite experience of his life in the wat. In the first place he said that he had formerly had no assurance of faith. There was nothing that he could rest

upon that gave him security for his salvation. He had no consciousness that the merit which he was accumulating would wipe away his sin. He could make no satisfactory calculations that this was the fact.

His Buddhist longing for a guaranty of the perpetual remembrance of his good deeds was, however, met by Christ's assurance that He would personally remember even a cup of cold water given in His name. Buddha had given no such assurance. How could he do so? How could extinction and remembrance consist together? Even on the grounds of securing a man's accumulation of merit, Sook's heart had turned to Christ, for here was a living Master who would keep a record in His personal remembrance. What remembrance could there be with the dead master with whom Buddhism bade his heart be content? He knew of no memory but personal memory and that was precisely what Buddhism did not provide.

Christianity also offered in many places, of which John 3:16 was one, a true and living Savior from sin. There was none such in Buddhism. It knew absolutely nothing outside of oneself that could take away sin. The only escape must be by the sinner's own deeds and in proportion to the inexorable profit and loss account of his acts. But in Christianity the sin was taken clean away and atoned for. The loftier thought of salvation was also accompanied by a deeper view of sin. In Buddhism he had never felt that he was a sinner against Buddha and there was no god against whom to sin. He was a sinner because he had sinned against himself or broken the law

and the law itself had been to him only a human way and not a Divine will.

In Christianity he saw sin in profounder significances of which Buddhism, with its deadening interpretation, could not conceive.

The third to speak was Choon. He had been a novice in the wat but had not entered the full priesthood. He had come to the mission hospital suffering with pleurisy and, altho the medical missionary was away on furlough, the missionary nurse had been bold to operate to save his life and he was up and about now, tho still needing to carry in his body the drain for his disease.

Choon had been taught Buddhism from his earliest childhood and was only a child now in the Christian faith, but the contrast which imprest him most was between the Trinity of Buddhism and the Trinity of Christianity. In Buddhism the Trinity consists of Buddha, the three Baskets of the Law, and the Priesthood. With two of these three Choon had been well acquainted. The Baskets of the Law he had studied and the third party of the Trinity was made up of his neighbors. But the first person of the Buddhist Trinity he could not know, and with him he could have no contact at all.

Cut off from any help from Buddha, could the Law or the Priesthood help him? No help whatever had they ever given him and no help could they ever give. They had no eternal life for him here, and when he died there was no help that they could offer in the world to come.

Choon said that he need not speak in contrast of the access which he

had to the Christian Trinity and of the love and help and saving power and eternal hope which they had brought to him. He only added that Buddha had never imprest him as the owner of his life, nor had he ever regarded him as a providence thinking and caring for his life. He looked now to Jesus Christ as his personal proprietor and the guide of his way and the complete sovereign of his soul. Jesus, moreover, in a whole realm of being strange to Buddha, had made atonement for his sin and had taken it far away.

The Chinese Laundryman

The clinic was interrupted at this point, greatly to its enrichment by the visit of the Chinese laundryman of Tap Teang, Kuon Luing—"Sunny Jim" the missionaries call him—and he came in like a sunburst with his genial smile and irrepressible, contagious laughter. He had been for sixteen years in America and had been baptized as a Christian in the Greene Avenue Baptist Church in Brooklyn. After returning to southern China he had come in the great immigrant invasion of the Malay peninsula. He had found his way to Trang and then inland through the jungle to Tap Teang. He was himself an incarnate treatise on comparative religion. Whoever wished to compare Christianity and Buddhism needed only to look at Kuon Luing and his neighbors. His life bore witness to the light of the knowledge of the glory of God which shone in the face of Jesus Christ. His pride in his two children, not his boy only—that would have been intelligible—but in his older daughter also, was in itself the manifestation

of a new social principle in the community.

A Chinese Coolie Evangelist

When Kuon Luing had gone, both taking away and leaving behind the light of his countenance, Ah Toon spoke. The other three had been Siamese, but Ah Toon was a Chinese. He had been originally Dr. Dunlap's coolie and then his cook, but his quick intelligence, his true life and earnest faith had commended him for the evangelistic work which he was now doing with steadily increasing power.

Buddhism, said he, is a thoroughly worldly religion. There is nothing heavenly about it either in its origin or in the offers which it makes to the human heart. It does not lay claim to any divine origin. Buddha plainly declared that he was only a man, that he had discovered his doctrine for himself. All the conceptions of the religion are earthly conceptions. It has none but earthly springs from which the thirsty can drink. Christianity, on the other hand, has come down from above. Its central principle, the atonement, its central doctrine, the cross, has not been conceived by men nor come from man. The offers which it now makes to men are offers of life and strength in God. Here notably the words of John's Gospel are true of Christianity in its contrast with Buddhism, "No man has ascended up to heaven, but he that came down from heaven even the Son of Man which is in heaven; He that cometh from above is above all. He that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all."

The Buddhist Idea of God

All these were answers to the inquiry as to what there is in Christianity which had living and drawing power to them, and why Buddhism left them unsatisfied. The answers seemed to reduce themselves to a flat charge of atheism against their old Buddhist thought. To clear up this point we asked whether they were prepared to stand by this charge. What had they actually thought of God in their old Buddhist days? It soon appeared that their Buddhism had been a logical atheism but that it had never been able to extirpate the fundamental faith of the human heart in God.

We also asked if that faith had avenged itself against Buddha by making him the god whose existence he had denied?

Loop replied that he knew that Buddha was not God, for Buddha had, as a matter of fact, worshiped gods, outside of himself. But Loop said that he knew that as a Buddhist he had no thought of God and had not regarded Buddha as God, for Buddha had died and attained extinction, so that he could not be God. And yet Loop said that he must add that when he was in the priesthood he had a vague idea of a great author of his life, and at times he had vaguely worshiped Him and prayed to Him as "Most Gracious Father."

Loop and the other men thought that both in the temples and in common life the Siamese people have this dim idea of a universal and benevolent fatherly providence, greatly obscured by Buddhism and its images, but indestructible and asserting itself in times of trouble and distress. The idea did not come

from Buddhism, for it lay behind Buddhism and could not be reconciled to it. In times of storm in the northeast monsoon, along the Gulf of Siam, the sailors often fall on their faces and, forgetting their Buddhism, call aloud, "O most Gracious Father, still this tempest," or "O most Gracious Father send a favoring wind."

Ah Toon said that this thought had not been as strong with him before his contact with the Siamese as it had been since, and that he believed it came from a strain in Siamese thought closely akin to the ideas of natural religion in the West.

The influence of the late king, Chulalongkom, who accepted many Christian ideas, promoted phraseologies in official addresses recognizing a divine personal providence. During the journey of General Grant around the world, the King had said to him as he was leaving Siam: "May the one who is supreme in all the universe and who controls in the affairs of men and who governs the elements guard, keep, and defend you in your journeyings."

Dr. Dunlap believes that such language, often repeated by the King, encouraged the ideas of natural religion. He quoted an oath of office taken by judges in one of the criminal courts, running: "Buddha, the Scriptures and the Priesthood and the One who is supreme in the universe who knows the hearts of all men, who is present with all men, who knows the deeds of all men, be witness to me that in taking this appointed office I should discharge all my duties in truth and fidelity."

The men in conference thought that true ideas like these only

occasionally forced themselves forward and that the thought of God needed by the soul is associated in the minds of the common people with the images of Buddha. They said that, by the ironical judgment of time, the great teacher himself who discarded God, has been punished by deification and in ten thousand temples men kneel down before his own image for a worship which he had taught them is destitute of meaning and of power.

The Impress of Christ

The character of Christ fills so necessary and effective a place in Christian apologetics at home, and has of late years filled so large a place in missionary apologetics on the foreign field, and in the study of the relations of Christianity and the non-Christian religions, that we asked this little group in Tap Teang what elements in Christ's character most impress their minds and hearts, especially in comparison with the character of Gautama.

We were greatly surprised to have them deliberately pass by the direct point of our inquiry. It turned out that it was not the human character of Jesus which interested them at all but his meaning for their experience as a present supernatural Redeemer and Lord. These aspects of Christ as an eternally efficient and saving person filled all their horizon and they were not specially interested in letting Him down to the level of the man Gautama and comparing the two in their earthly lives. And yet now that they were put to it, the comparison interested them, altho they would not have thought of attaching much importance to it.

"The conception of Christ's character which appeals to me," said Loop, "is the New Testament doctrine of Him as the creator of all things, showing the wisdom and beneficence of His character in the creation. I like also the thought of Jesus as the 'Light of the world,' enlightening men spiritually and shedding a great brightness upon the soul. But the supreme reason for my belief in Jesus and my loyal attachment to Him is the Cross. The Cross and its revelation of the character of Christ distinguish Him from all other gods that I have heard of, and Christ's dying for sinners is superior to anything that I have heard asserted in any other religion."

"Jesus' life on earth," said Sook, "far transcended the life of Buddha. The latter was all centered in himself, while Christ's life did not center in Himself. He went about doing good to others and meeting human need. This attracted me to Jesus. And yet while Jesus helped people whom He met, this would never have saved mankind or me. The transcending thing is that Christ, in order to save man, laid down His life for sin. Buddha did nothing to save men except to teach them what he believed to be the way in which they might save themselves."

"Buddha, in walking over the world," said Choon, "met misery and fled from it. Jesus met it, endured it, and miraculously helped it. He did not abhor the sight of suffering. It appealed to him and he went to relieve it. I think there is a good deal of similarity of teaching between Buddha and Christ, but their inner principles were fundamentally different. Buddha begged bread,

Jesus supplied it." Upon being reminded of the two contrasted sayings—Buddha's, "I am no man's servant"; and Christ's, "I am in the midst of you as one that serveth," Choon answered, "Yes, those sayings are both true."

"To me," said Ah Toon, "this is the great contrast—the confidence and assurance of Jesus against Buddha's uncertainty. It is said that Buddha taught the way to heaven but all he did was to exhort men to acquire merit. I do not believe that he ever assured his disciples that he or they had attained the heavenly way. Jesus, on the other hand, said: 'I am the Way . . . I go to prepare a place for you . . . Whither I go ye know and the way ye know."

These were all simple men, untrained in any western school. They had never read and could not read an English book. They did not possess a single commentary or expository volume in their own language, but they had learned from the New Testament and from their own hearts where the "center of gravity" in Christianity is to be found, and by their own instinct and under the leadership of the missionary teaching which they had received, they went straight to "one of the most prominent and enviable characteristics of the New Testament religious life."

Professor Denney describes it in his volume on II. Corinthians in the Expositor's Bible: "Christ is on His throne and His people are exalted and victorious in Him. When we forget Christ's exaltation in our study of His earthly life—when we are so preoccupied, it may even be so fascinated, with what He was, that we forget what He is—when,

in other words, a pious historical imagination takes the place of a living religious faith—that victorious consciousness is lost and in a most essential point the image of the Lord is not reproduced in the believer. This is why the Pauline point of view—if indeed it is to be called Pauline and not simply Christian—is essential. Christianity is a religion, not merely a history, tho it should be the history told by Matthew, Mark and Luke; and the chance of having the history itself appreciated for religion is that He who is its subject shall be contemplated, not in the dim distance of the past but in the glory of His heavenly reign and that He shall be recognized not merely as one who lived a perfect life in his own generation, but as the giver of life eternal by His spirit to all who turn to Him. The Church will always be justified, while recognizing that Christianity is a historical religion in giving prominence not to its historicity, but to what makes it a religion at all—namely the present exaltation of Christ. This involves everything and determines, as St. Paul tells us, the very form and spirit of her own life."

Fellowship With Christ

This quotation was in our minds as we asked our friends one last question: "In what forms or in what modes do you have fellowship with this living Christ?"

"I love Him so much," answered one, "and my heart is so loyal to Him that I am ready to die for Him."

"Yes," we suggested, "but that is talk of an experience not real to you. What is He to you in the experience that is actually real?"

"All I can say," was his reply, "is that no other presence is more distinctly with me."

"I am sure," said another, "that I often see Him in my heart."

"As for me," said a third, "surely His presence is true and to bring to Him all of life is an experience unknown in Buddhism."

"The only way I know," said the fourth, "is the way of fellowship by faith, of life through death."

These men did not know a great deal of Christianity, if by "a great deal" we mean masses of facts or systems of doctrine, but if we have in mind the core and inward principle and saving grasp then they knew a great deal. It is possible that we might have found that they knew much more if the conference had not ended then with the coming of a Christian woman from a distant village to bring a present of mangoes to the visitors from afar. She was a woman whose father, fifty years ago, had groped his way from Buddhism toward God through looking at the wonder of the human hand which God had made.

"The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller."—CHARLES CUTHBERT HALL.

Turkey and Islam*

BY THE REV. H. U. WEIBRECHT, D.D., LONDON, ENGLAND
Formerly a missionary in India



THE present European war found the Mohammedan world with a population estimated at 201 millions, of whom ninety and a half millions were under British, thirty-five millions under Russian and French rule, and forty-one and a half millions under other Western governments, chiefly the Dutch. Of the remaining thirty-four millions, about eighteen millions were subjects of the Ottoman Empire.

The Crisis in Turkey

Great Britain and her allies thus rule over a preponderant majority of the world's Moslems (126 out of 201 millions). The leaders of this great mass have loyally espoused the cause of their Western rulers; hundreds of thousands of Moslems are fighting in the ranks of the Allied armies, and so far it seems likely that the mass of these populations will follow, actively or passively, the lead that has been given. On the whole, they have been well treated; they experience greater justice and better protection than under former governors; their material prosperity has increased; they enjoy full religious freedom; and they stand to lose rather than to gain by a change of Western rulers.

Now, however, Turkey—yielding to long pressure—has intervened on the side of the Austro-German coalition. To those who had hoped that a new and progressive Turkey might emerge from the recent revolution this is a profound disappointment, for it involves nothing less than the strong probability of her entire dissolution. At present Turkey is (with the doubtful exception of Persia)

the only important Moslem state that has remained quasi-independent. Her Sultan claims to be the Khalifa, or successor of the Prophet, and over a large part of the Moslem world his claim is allowed, or at the least he is regarded as the leader of the Faithful. True, the Sultan no longer governs, but only reigns, while his policy is dictated by a camarilla which has little enough in common with the beliefs and ideals of the average Moslem. But this condition of things is as yet little known and hardly at all realized by the illiterate mass of the Mohammedan world. What effect, then, is this action of Turkey likely to have on the attitude of Moslems to Christian Powers, and to the Christian faith and its teachers? It is the latter question which specially concerns us here.

To answer it we must take into account the place of the Turkish power in the history of Islam. From the first a faith and a polity in one, Islam derived both its origin and its character from Arabia, and for many centuries its Khalifas (Caliphs), the temporal successors of Mohammed, were Arabs.

With sundry fluctuations the tide of Turkish dominion has ebbed from the Danube valley, the Balkan peninsula, Greece, Crete, the Ægean Sea, Cyprus, Tunis, Tripoli, Egypt, till, with the exception of Constantinople and Adrianople, the Turkey of 1914 is an Asiatic power only. Now she has staked this remnant of empire on the hazard of war which she might well have avoided.

The Turks and Their Religion

The organization of the Ottoman Empire from the very first has been that of a military class, ruling over a medley

* From *The Church Missionary Review*.

of subject races. Even now the proportion of Turks to other nationalities in the Empire is not much more than half, and before the loss of the European and African provinces it was much less. This difference between the military and official classes and the comparatively pure-bred peasantry may partly account for the very varying estimates made of the Turkish character.

In religious belief the Turkish Moslems are mainly Sunnis; that is to say, they belong to the great majority of Moslems who revere the first four Khalifas and follow the sunnat or custom of Mohammed, embodied in the Traditions, as the complement of the Koran. The Sufi, or mystic school, is represented by the durvish orders. These include those known as the "dancing" and the "howling" durvishes, whose exercises are in reality less grotesque than their sobriquet seems to imply. The dancing is a form of ecstatic devotion not unlike that of David, which called forth the disapproval of Michal. Among the nomad Tatars in the central highlands of Asia Minor, quasi-sacramental rites are observed which seem like remnants of former Christianity. The Druzes of the Lebanon and the Yazidis of the Mosul district represent heretical and idolatrous departures from Islam accompanied by secret rites and teachings.

A military rule must have an absolute head, and such the Sultan has been since the days of Othman I. till the constitution of 1909 was introduced. A check on his arbitrary power was provided by the law of Islam as interpreted by the 'ulama or divines, at whose head is the Shaikhul Islam (Elder or Doyen of Islam). His fatwa or legal opinion had to be obtained before the Sultan, 'Abdul Majid, could be deposed.

The revolution of 1908 seemed to be the crowning-point of a liberalizing movement which had been going on in Turkey for a century, initiated by the pressure of European opinion and diplo-

macy, and carried on by internal movements toward enlightenment and reform. During that time various regulations for reform had been issued, and tho none was entirely operative, and some scarcely at all, the mere fact of their promulgation marked some advance. Despite reactions of the old party, such as the terrible massacres at Adana, the movement as a whole is bound to go on. But in what form the life of Turkey will emerge from the present melting-pot, who can tell?

The Turkish Races

The uncertainty is greatly increased by the unassimilated condition of the races which compose the Turkish Empire as it now stands. Reliable census returns are non-existent, and one result of the late Balkan wars has been a considerable shifting of Christian and Musulman population to westward and eastward.

The bulk of the Moslem population is rather more than one-half of the total. But among the Moslems there is a cleavage between the Arab element and the rest. The Turkish dominion in Arabia extends on the west through a strip on the shores of the Red Sea, and on the east through another strip by the desert, and part way down the Persian Gulf. The western strip includes the central sanctuaries of Islam at Mecca and Medina, and extends to an uncertain distance south of them. As *de facto* guardian of these religious centers, together with that of Jerusalem, Turkey is the leader of the Moslem world; but the claim of the Sultan to the Khalafat is strongly disputed by Arab divines and many others, on the ground that by undoubted traditions of the faith the Khalifa must belong to Mohammed's own tribe, the Quaraish, which, of course, the Turkish Sultan does not. A large part of Arabia repudiates not only his claim to the Khalafat, but also Ottoman rule,

and in the nominally subject parts resistance is frequent.

The Tatars and Kurds are partly settled, partly nomad, and it is the latter element especially which harries its Christian neighbors in the uplands of Mesopotamia. The Turks are mainly divided between the upper classes, consisting of military and civil officials and landowners, and the peasantry, a frugal, hospitable, and generally quiet, tho backward, race. The professional and mercantile classes are largely Christians; but the spread of education from the West, especially through the American missionary colleges, is modifying these conditions. The Greeks live chiefly along the coast of Asia Minor, but also in some parts of the interior; they supply to a large extent the trading element. The Armenians in the northeast of Asia Minor on the borders of the Caucasus represent an ancient and mighty kingdom, the remnants of which are now divided between Turkey and Russia in the proportion of five-eighths to three-eighths. It is here that the Russian and Turkish forces are contending for the mastery of Erzerum. Armenians are scattered throughout the Empire. The Armenians were formerly known as *millat i sadiga*, "the loyal religion," but the repression by misgovernment of their aspirations and the fearful massacres that have followed have made the Armenian a centrifugal element in the Empire.

Christians in Turkey

The Christian churches of the Turkish Empire represent a substantial section of the population, perhaps three-fifths; but their numerous divisions and the depest condition in which they have been kept have prevented their exercising a proportionate influence in the life and development of the people. They bulk most largely in Syria, Upper Mesopo-

tamia, and Armenia, and represent in lineal descent the ancient churches of those regions. The constant struggle to maintain the existence of their faith and community under the ceaseless pressure of Moslem domination has excluded from their view the idea of evangelizing the Moslem. Even now, the nominal removal of the death penalty for renunciation of Islam has but slightly affected the official and social forces which militate against conversion to Christianity. In addition to the ancient churches there is now a considerable Protestant community, gathered in the course of last century almost entirely through accessions from the Eastern churches. In this work American missionaries have taken a leading part. The work of enlightenment and reform has been slow and opposed by many conservative influences, so that Eastern Christians who could not find the supply of their spiritual needs in their own communion naturally gravitated elsewhere. Efforts like that of the Archbishop's Mission to the Assyrian Church have helped to educate and strengthen them against the inroads of Islam. The Protestant churches have been recognized by the Turkish government as belonging to a special millat, and their superior level of education, together with the influence of their missions, has stimulated other bodies and helped to raise the status of Christianity as a whole. Exact figures as to the different missions and the size of the Protestant community are not available. The great American colleges in Constantinople, Harput, Beirut, and Aintab have profoundly influenced the educated classes of the country, both Christian and Moslem.

The ancient Christian churches and modern missionary work in the Turkish dominions alike call for earnest and persevering prayer in the present troubles, uplifted by good hopes for the future.

Religious Liberty in Russia*

A REVIEW OF THE PRESENT SITUATION FROM THE STANDPOINT
OF EVANGELICAL CHRISTIANITY

BY A. MCCAIK, B.A., LL.D.

Chairman of the Russian Evangelization Society



UCH is said about a "New Russia," and we rejoice in every indication of movement in the right direction which that great empire is making.

The Tsar's edict forbidding the sale or manufacture of vodka, Russia's national and baneful drink, has been welcomed by all right-thinking people; and it has been the regret of not a few that a similar course has not been taken in England in relation to the sources of intemperance. Undoubtedly Russia has, in this matter, given a brilliant example to the world. The fact that the sale of vodka was a government monopoly made its suppression a less complicated measure than would be a corresponding course with Great Britain. But perhaps all the more on this account, is the Russian Government to be admired for the courage and high moral feeling shown in deliberately sacrificing a very considerable part of the national revenue in the interests of the nation's welfare. There can be little doubt that the outcome will be a renovating influence upon the life of the nation. The great diminution of crime, with the increased comfort in the home life, has been so marked that the prohibition, which was at first designed to be co-extensive with the duration of the war, has now been made absolute, and the manufacture of the deleterious stuff is altogether abolished. Russians say that the difference is remarkable; the peaceable behavior in the streets, the public-houses empty of loafers and brawlers, the increased efficiency of the workmen, and, above all, the delight of

the wives and children on account of the changed habits of husbands and fathers are things to make glad the hearts of all lovers of their kind.

Russia a Religious Nation

There can be no doubt that this war has called out noble qualities of the



INTERIOR OF RELIGIOUS CAR IN RUSSIA

Russian nation. Russia is a religious nation, religion and patriotism are indeed to a large extent blended together; and the Tsar's determination to espouse the cause of the weak kindred nation of Serbia has had the whole-hearted support of his vast Empire. The mood of the people is very different from that at the time of the Japanese war. Then the conscript soldiers went because they must; now all are eager to go. There is also a feeling that great good will be the outcome of the terrible conflict.

*From *The Life of Faith*.

Another token for good is the circulation of the Scriptures among the soldiers. These are eagerly welcomed and diligently read. This is a feature of Russian life that has for a considerable time been manifest, and has been very cheering to those who have been working for the evangelization of the people; for while we endorse the verdict of many observers as to the religious disposition of the Russian peasant, we must remember that this is often a blind feeling which expresses itself in submission to the rites of the Church and even to superstitious observances, and has often little influence upon the moral life; it may be quite consistent with much ignorance, immorality, and drunkenness. But this "hunger for the Word of Life" is a most hopeful sign. It is one thing to the credit of the Orthodox Greek Church, that she has never withheld the Bible from the people. That is one thing which makes it so much easier to present the Gospel appeal to the Russian than to the Roman Catholics. The British and Foreign Bible Society has, with the approval of both Church and State, circulated the Scriptures throughout Russia, and the manifested eagerness of the soldiers to possess a copy while at the front is part of the general indication of the people's love for the Word. But as this intensifies, and as the study of that Word increases, we may well hope that a flood-tide of vivifying influences will be poured through the land.

We do not stop to emphasize the change which may have taken place in the political sphere through the establishment of the Duma; no doubt liberty has been promoted thereby, albeit the Duma is very different from a free Parliament. Still, it is the beginning of better things, and will, we hope, prove to be "the shadow of good things to come." The Tsar's proclamation concerning Poland betokens a desire to grant real political liberty, which we trust the future will justify, and we fain cherish the hope

that through closer relation with Western Powers, Russia may imbibe more of the spirit of true freedom, and take a more advanced place in the line of true civilization.

Continued Intolerance

There is, however, another side of the shield, and we are bound to say that we are disappointed at Russia's attitude toward religious liberty.

When, in 1905, the Tsar issued his famous Edict of religious toleration, great hopes were entertained as to the results, and undoubtedly much real good has accrued, and the condition of Dissenters in Russia is now very different from what it was formerly. The free preaching of the Gospel led to a great awakening of religious life, and the "hunger for the Word of Life" which possessed so many found satisfaction. Churches sprang up and multiplied everywhere, and great was the joy of all lovers of Gospel freedom.

From the first the liberty given by the Tsar was considerably qualified by the action of individual governors to whom was committed the administration, and before long reactionary influences began to make themselves felt, and in many ways the Tsar's beneficent intentions, as exprest in the Imperial Ukase, have been thwarted. The influence of the Orthodox Greek Church is very great in State affairs, and that has continuously been used to restrict the liberties of the "Sectarians."

Last year a measure, which had been long before the Imperial Senate, and against which the preachers had protested and petitioned, was passed into law. The effect of this is to restrict every preacher to his own church and make itinerant preaching, which is so important in Russia, where churches are scattered and pastors not sufficiently numerous, quite impossible. Notice was given to all the pastors, and they had to sign a paper to the effect that they

had read the new law. Pastor Fetler of Petrograd and others at once sent a protest.

Soon afterward, Mr. Fetler was apprehended at his prayer-meeting, taken to the police-station, and was confined with other "criminals." Subsequently, the police-officer came and told him that if he would sign a paper to leave Petrograd for Siberia within three days he would meanwhile be allowed to return to his friends; this he did. Representations were made on his behalf, and the sentence was commuted to exile for the duration of the war. Meanwhile, the newspapers began to inquire why Fetler was exiled. The explanation was given that the Baptists were connected with Germany and under German influence. One paper announced that Fetler was a German; another that he was a German agent. At the same time more than a dozen pastors were sent to Siberia, and six churches were closed.

Reactionary Influences at Work

Religious intolerance is the explanation of the whole matter. There is only the beginning of religious freedom in Russia. The Tsar and some of his advisers have shown a disposition to foster freedom, but unfortunately the reactionary influence of the Clerical party has made itself felt.

Are the Greek Church authorities taking the opportunity, when the State authorities are so much occupied with the management of the war, to push their own reactionary plans? Is there any significance in the fact that the recent proceedings against Fetler were taken immediately after the Tsar left Petrograd for the front?

It has been a constant complaint of late years that while in such a center as

Petrograd the provisions of the Tsar's Edict have been fairly well interpreted, Provincial Governors have been generally, tho there have been honorable exceptions, inclined to restrictive interpretations and to oppression. Now we fear that the action taken at Petrograd will encourage these Provincial Governors in their oppressive tendency.

Another ground for concern is that while formerly only the Governor of a province had the power to deprive a pastor of his rights as a minister, a recently issued order gives that power to the local police authorities. According to our most recent intelligence, the Police Prefect of Petrograd has deprived Pastor Fetler and his assistant, Pastor Neprash, of their rights. The next step was the closing of the Dom Evangelia altogether. The *Lazaret* (hospital) opened in the Dom by the Church, and where of late twenty-five wounded soldiers have been regularly cared for, has also been closed!

It would be a joy to all if the Greek Church were to experience a great spiritual quickening; but the plain truth is that it does not satisfy the spiritual longings of many of the Tsar's subjects.

Meanwhile, it is clear that whatever evidence there may be of a "new spirit" in other departments of Russian life, there is little if anything of it seen in the sphere of religious liberty; and there seems to be justification for the following statement from the pen of a Russian who has a good knowledge of the situation: "The men who steer the ship have no new ideals, no new aims, they are animated by no new spirit! It is the awful, ghastly shadow of Pobedonosteff (the late persecuting Ober-Procurator of the Holy Synod) risen again, fettering anew the hands and feet of liberty for the new Gospel."

It requires much spirituality and much walking with God to see the world through the eyes of Christ.—W. E. DOUGHTY.

Our Debt to the Negro*

"To give light to them that sit in darkness."—*Luke 1:79.*

Our forefathers wanted laborers.
To supply them the slaver sailed.
He bore no cross, he carried no light, when he came to Africa and entered
that land of darkness and death.
Instead, he brought the yoke.
Men, women and children were gathered in gangs.
The lifeless bodies of the weak marked the path through the forests and
grass to the coast.
Their dead swirled in the wake of the slave ship returning to our shores.
Those who lived became our slaves.
They worked our fields; they bore our burdens.
War came.
And the children of those who had been stolen and dragged from their
homes cared for our homes and protected and supported our defenseless
mothers, wives, sisters, and children while the men were away at the front.
Great is our debt to them.
God help us to pay!
We confess—
When a negro, untaught by love, but maddened by the inflaming poisons
which for a price paid into our government coffers we let men make and sell
to them—when one thus crazed commits a crime—
The fault, the sin, is ours—
The debt grows greater.
Father, forbid that Thy children stand idly by while men prey upon the
weakness of these to whom we owe so much!
Ten millions and more of them are at our doors!
What have you done for the negro?
Christ died for him.
What will you do?
Here and there a faithful few are giving their hearts and lives to help
lift this race.
But you—
Never have you done your share.
You should.
Begin to-day.

* A missionary message from *The Presbyterian of the South*, issued by the Executive Committee of Home Missions, Atlanta, Georgia.



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

PRAISE AND THANK-OFFERING MEETINGS

EARLY one morning, says an old legend, God sent two angels to earth to gather up the prayers of His people. One was to gather the petitions for blessings desired; the other was to collect expressions of praise and thanksgiving for blessings already received.

Long before nightfall the angel who gathered petitions returned with his basket full to the brim. But the thanksgiving angel, tho he tarried far into the night in the hope that before men slept they would return thanks for the mercies of the day, was obliged to return with his basket almost empty.

This legend contains a great measure of truth. When our Lord, on the way to Jerusalem, cleansed the ten lepers only one returned to give glory to God. And too many of us are content to go on our way with the nine. Yet nothing so enriches life as a truly thankful spirit. "Gratitude is not only a thing of beauty," says Doctor Charles E. Jefferson, "it is a source of power. One of the problems of life is how to increase our stock of it."

Missionary Praise Meetings

It is an established custom in many missionary societies (and should be in all) to hold a praise service in November at which a thank-offering is made to God for the blessings of the year. In some societies this takes the place of the regular meeting nearest to Thanksgiving Day; in others it is held at a

special time either on a Sabbath or a week-day toward the close of November.

Many societies testify that these missionary praise meetings are "the sweetest, most inspiring, most uplifting services of the whole year," and that at no other time is the offering so large and so cheerfully given. The women's boards of all denominations supply a wealth of fine material for these meetings and there are many appropriate hymns and poems that will add to their beauty and power.

If your society does not hold a missionary praise service in November, it would be well to prepare for one without delay.

Feasts of Ingathering

In Eliot Congregational Church, Newton, Mass., the Woman's Association has held a missionary praise service for many years which bears the significant name, "Feast of Ingathering," and is always a delightful occasion. "An annual Feast of Ingathering in November," says the hand-book of the Association, "has become an established custom. It is given by the Association as a whole for its two departments of missionary work. Special offerings are sent or brought to the meeting and are gathered in connection with a service of consecration and thanksgiving. These gifts are divided equally between Home and Foreign Missions excepting in special cases where the proportion is otherwise designated."

In the United Presbyterian Church, which takes the lead in the matter of thank-offerings, an annual "Ingathering Day," with a program of praise and prayer, is held in practically all of the societies. This has proved a blessing to the entire Church and is undoubtedly one reason why this denomination has forged ahead so rapidly in its missionary work. The Women's, Young Women's, and Junior societies, not only in America but in Egypt and India, are all provided with thank-offering boxes and are trained in the duty and privilege of making special offerings of gratitude to God. Twenty-seven "Ingathering Days" have been held since the Thank-offering Department of the Woman's Board was organized and thank-offerings amounting to more than \$1,042,000 have been poured into the Lord's treasury for missionary work—a remarkable showing, especially in view of the fact that this is not a large denomination.

Count Your Blessings

The Woman's Auxiliary of the Southern Presbyterian Church, which also puts great emphasis on thank-offerings, uses "Blessing Boxes" with the motto, "Count Your Blessings," on each. In some societies these boxes are given out once a year, in others once a quarter for a different object each time.

"We find that by using a number of boxes through the year, more money is raised than by keeping one box all year," writes a member of one society to *The Missionary Survey*. "One member keeps 'her box beside her mother's picture. 'She is our sweetest blessing,' she says, 'and will lead us to think of our other blessings.' Another puts in a cent for each happy event—a visit from a friend, a welcome letter, a tray of good things from a neighbor—and how fast the cents go in! Another watches herself and her family and sees that the coin goes in every time any one says, 'I'd give a dime

(or a nickel or a dollar) if so and so would happen.'

"One member is called our 'Blessing Lady.' She sees that everybody has a box and that every box comes in."

A THANK-OFFERING MESSAGE TO MISSIONARY SOCIETIES

BY MRS. MARY CLOKEY PORTER,

PITTSBURGH, PA.

Thank-Offering Secretary, Woman's Missionary Society, United Presbyterian Church

Careful, prayerful, intelligent preparation is necessary to a successful Thank-offering Ingathering.

Pray for wisdom in planning and executing.—James 1:5.

Plan for a wide-awake, consecrated Thank-offering Committee composed (preferably) of the president and one interested giver from every organization in the congregation that has for its object the support of missions at home or abroad. (I. Cor. 14:40).

SUGGESTIONS FOR THANK-OFFERING COMMITTEES

1. Have a set time for an annual Ingathering Day.

2. Months beforehand place at least one senior Thank-offering box in every home and a junior box where there are children under fourteen. Try to train the box-holders to be regular, systematic givers by asking that daily or weekly offerings be placed therein, even tho the amounts be necessarily small. Accompany each box with a circular letter giving the divine authority (II. Chron. 29:31) for asking for thank-offerings over and above the tithes, and state the needs of the mission cause for which the gifts are to be used.

3. Procure a variety of leaflets on the subject of Scriptural Giving and distribute in some attractive form at the monthly meetings. Take the cost from the contingent fund, *not from the Thank-offering*.

4. Keep the Thank-offering idea before the societies during the year through Bible readings, responses to

roll-call, songs of thanksgiving, chains of prayer for growth in the "grace of liberality," and frequent messages on blackboards or charts.

5. Hold "Ingatherings" at such time and place as will call forth the largest attendance. If on a week day, close with a missionary tea, and decorate the room with missionary maps and pictures and display curios. A mission picture gallery can be made effective by having several young women drest in the costume of the country being studied. If several countries are under consideration, arrange pictures in booths with a guide for each. A missionary pageant or play can also be used.

6. If Thank-offering envelops are used instead of boxes, mail or deliver them through visiting committees ten days before the "Ingathering," and with each extend a hearty invitation to attend.

7. Observe the week preceding the "Ingathering" as self-denial week.

8. Advertise the "Ingathering" for at least two weeks through the church bulletin and on blackboard or chart in the vestibule.

9. Prepare the program for "Ingathering Day" with every society represented on it.

A SUGGESTED PROGRAM

Topic: Scripture Lessons for God's Stewards

ards

Praise Service.....*Chorus Choir*

Prayers of Thanksgiving

Brief Studies from Life

Young Women's Society

A Dissected Story.....*Junior Society*

Children's Praise in Song

A RESPONSIVE SCRIPTURE SERVICE*

"All things are of God."

1. *God the Creator.*

Leader: Acts 17:24-26, 28.

Congregation: I Corinthians 8:6.

Leader: Jeremiah 32:17.

Congregation: Jeremiah 32:18, 19.

Leader: Acts 15:18.

Congregation: Hebrews 4:13.

All: Romans 11:33-36.

2. *God the Benefactor.*

Leader: II. Chronicles 16:9.

Congregation: Isaiah 63:7.

Leader: James 1:17.

Congregation: Romans 8:32.

All: Psalm 40:5.

3. *God's Spiritual Gifts.*

Leader: Christ the Savior.

Response: John 3:16.

Leader: The Holy Spirit our Helper.

Response: Ezekiel 36:27.

4. *God's Temporal Gifts.*

Leader: Life.

Response: Job 12:10.

Leader: Food and raiment.

Response: Matthew 6:31, 32.

Leader: Rain and fruitful seasons.

Response: Psalm 104:10, 13.

Leader: Riches.

Response: Ecclesiastics 5:19.

All: Psalm 104:24.

5. *The Use of God's Gifts.*

Leader: How are God's gifts to be used by God's Stewards?

Congregation: I Peter 4:10.

Leader: What charge is given in the Old Testament to those upon whom God has bestowed His gifts?

Congregation: Deuteronomy 8:2, 10-18.

Leader: What messages does God give to His people in the New Testament?

Congregation: A warning—I Timothy 6:9, 10.

A charge—I Timothy 6:17, 18.

Leader: What are some of the Scriptural Rules for Giving?

Response (by women): Proverbs 3:9; Malachi 3:10; Luke 6:38.

Leader: What gifts are acceptable to God?

Response (by the juniors): Exodus 35:5; II Corinthians 8:12; II Corinthians 9:7. Leader: What should accompany all gifts?

Congregation: II Corinthians 9:8, 11.

6. *God's Invitations.*

Leader: What invitations has God given to all His people?

Response: I Chronicles 16:29; II Chronicles 29:31.

* Copies of this service in full may be ordered from the Woman's Board, United Presbyterian Church, 905 Publication Building, Ninth Street, Pittsburgh, Pa., at 2 cents each; 25 cents a dozen; \$1.00 a hundred.

Song of Gratitude (to be sung while offerings are being presented).

Prayer of Thanksgiving—I Chronicles 29: 10-14 (by Thank-offering givers in concert).

Consecration Prayer.

Address: "How the Giving of Gifts of Gratitude Touch the Life of Both Giver and Receiver." (By a missionary if possible.)

Doxology.

Prayer and Benediction.

A THANK-OFFERING LETTER*

BY MRS. J. F. SEEBAUGH, HOLLIDAYSBURG, PA.

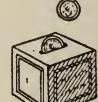
Secretary of the Children's Department, Lutheran Woman's Home and Foreign Missionary Society
DEAR LITTLE FRIEND

I am a little pink Thank-offering  and I have come to live with you. If you want me to be healthy and happy, you will have to feed me, just as you feed the  or the  or the  I like queer things; I am fond of a red  or a shiny nickel  and I am delighted to get a little silver  such as grows on a dime. Please look in your  , and see if you have any of these; and every time you are glad about something, make me glad, too, by giving me some.

Then other  will be glad, besides; for I do not keep these things for myself. Some of them I will send to  to the little brown  , like these.

What I send will help to give them  when they are sick, and teach them to read  when they are well; and, most of all, to know the story of the  Some will go to  and there it will do the same kind of work for the little black  who are waiting to learn about Jesus. Some will help to build  right here in  and to teach the little  who come to us from all over the  Won't you help me to do these things?

Faithfully your



* Reprinted from *Lutheran Woman's Work*. Reproduced on the blackboard or chart, this would be excellent for Sunday-school or a Mission Band meeting

A DEAD SEA

"I looked upon a sea, and lo, 'twas dead,
Tho by Hermon's streams and Jordan fed.
Whence came a fate so dire? The tale's
soon told—

All that it got it kept, and fast did hold.
All tributary streams found here their
grave,

Because the sea received and never gave.
O sea of the dead! help me to know and
feel

That selfish grasp and greed my doom
will seal;

Help me, oh Christ, myself, my best to
give,

That I may others bless and like Thee
live."

THANKSGIVING ANN

BY KATE W. HAMILTON

DRAMATIZED BY MRS. GEORGE W. JONES,
SCHENECTADY, NEW YORK

Characters

Mr. and Mrs. Allyn, master and mistress
of a well-to-do country home in the South.
Johnnie and Susie, their children who
may appear or not as desired.

Silas, a young colored man-of-all-work.

Thanksgiving Ann, an old and much-
loved colored mammy whose odd name
came from an old anthem she was con-
stantly singing somewhat on this wise:

"Thanksgivin' an' —

"Johnnie, don't play dar in de water, chile!

"Thanksgivin' an' —

"Run away now, Susie, dearie!

"Thanksgivin' an' de voice o' melody."

SCENE

Two rooms fitted up respectively as
dining-room and kitchen. Two connect-
ing class rooms opening into the Sunday-
school (or one large one divided by cur-
tains) would be excellent. If there are
neither rear nor side doors for the exit
and entrance of performers, two screens,
one across a corner of each room, behind
which they can appear and disappear
will answer the purpose. In the dining-
room the table is spread for three, but
in disorder, the meal being at an end.

An agent of the Bible Society has taken
breakfast with the family but has left
somewhat hurriedly because of an ap-
pointment while Thanksgiving Ann was
busy with a batch of waffles in the kit-
chen. Curtain rises with Thanksgiving
Ann sitting fanning herself with her
apron, a troubled look on her face, and
Silas leaning against a door-post.

Thanksgiving Ann: "Dere goes dat
Bible Society agent (pointing down the
road) and here's de Bible money still in
my pocket. Didn't ask me, nor give me
no chance. Just's if, 'cause a pusson's
old and colored dey didn't owe de Lord
nuffin, and wouldn't pay it if dey did."

Silas: "Nebber mind, Thanksgiving'.
I'll run after him and I' ketch him ef
he's anywhere dis side o' Chiny."

(Thanksgiving hands the money to
Silas who goes out.)

Thanksgiving Ann (sings as she
busies herself in the kitchen):

"Thanksgivin' an' the voice o' melody;
Thanksgivin' an' —"

Silas (returning somewhat warm and
winded): "Wa-ll, I come up with him
—told ye I would—and give him the
three dollars. He seemed kind flustered
to have missed such a nugget—said it
was a ginerous jonation—equal to
Massa's—which proves (shutting one
eye and surveying the subject medita-
tively) that some folks can do as much
good just off-hand as some other folks
can with no end of pinchin' an' screwin'
beforehand."

Thanksgiving: "Think it proves dat
folks dat don't have no great 'mount
can do as much in a good cause by
thinkin' 'bout it a little beforehand, as
other folks will dat has more and puts
der hands in der pockets when de time
comes. I believes (energetically bob-
bing her head) in systematics 'bout such
things, I does." (Exit *Silas*).

Thanksgiving (sings): "Thanksgivin'
an' de voice o' melody; Thanksgiving'
an' — (words die on lips; heart too bur-

dened to sing; talks to herself). Only three dollars out'n all their 'bundance! Well, mebby I oughtn't to judge; but I don't judge, I *knows*. Course I knows. I'se here all de time and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for an' de Lord o' glory lef' to take what happens when de time comes, an' no prep'ration at all! Sure 'nough. He don't need der help. All de world is His. He sends clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey's pinchin' an' starvin' der own dear souls. Well—taint *my* soul! But I loves 'em, an' dey's missin' a great blessin'. If only I could teach 'em systematics in givin'!"

Mrs. Allyn (entering the kitchen): "What's that, Thanksgiving? Systematics? I don't understand."

Thanksgiving: "Systematics is countin' up what de dear Lord gives ye and den givin' Him a share fust of all. In de Bible dey calls it a tithe; an' de parson, he says it's a tenth, and it belongs to de Lord whether or no, an' we 'uns ain't got no right to spend any for ourselves before we lay up de Lord's share."

Mrs. Allyn: "I don't believe I'd like that. The idea of counting up one's income and setting aside a fixt portion of it for charity and then calling what is left one's own, makes religion seem arbitrary and exacting. It is like a tax, and such a view ought to be avoided. I like to give freely and gladly of what I have when the time comes."

Thanksgiving: "If ye ain't give so freely an' gladly for Miss Susie's new necklaces and yer own new dresses dat ye don't have much when de time comes."

Mrs. Allyn (not heeding the interruption): "I think one gives with a more free and generous feeling in that way. Money laid aside beforehand only has a sense of duty and not much feeling about it. Anyway, what difference

can it make so long as one does give what they can when the call does come?"

Thanksgiving: "I wouldn't like to be provided for dat way. Was once when I was a slave, 'fore I was de Lord's free woman. I was a no 'count gal, not worf much; so ole Massa he lef' me to take what happened when de time come. Sometimes I happened to git a dress, an' sometimes a pair o' ole shoes. Sometimes I didn't happen to git nuffin, an' den I went bar'foot; an' dat's jist de way—"

Mrs. Allyn (greatly shocked): "Thanksgiving, that's not reverent!"

Thanksgiving: "Jist what I thought. Dey didn't treat me with no kind o' reverence."

Mrs. Allyn: "Well (smiling) after all, these things are a matter of opinion. One person likes one way best and another another." (Goes out).

Thanksgiving (settling her turban): "'Pears to me it's a matter o' which way de Lord likes best." (Goes into the dining-room, clears away the table and puts a doiley and vase of flowers on it.)

(Enter Mr. and Mrs. Allyn, who sit down, he with a book, she with sewing. Thanksgiving dusts the room).

Mr. Allyn: "That was a strong plea the pastor made yesterday."

Mrs. Allyn: "Yes; and it was a very worthy object. It was too bad that it came at a time when we are so short. But we gave what we could and I hope it will do good. But I wish it had been five times as much."

Mr. Allyn (heartily): "So do I." (Both go out.)

Thanksgiving (goes into the kitchen): 'Spose I needn't fret 'bout other folks' duty—taint none o' my business. Yes 'tis, too, 'cause I loves 'em. 'Tain't like's if dey didn't call demselves His, neither."

Mr. Allyn (enters the kitchen with a basket of peaches): "Aren't these fine, Thanksgiving? Let the children have a few if you want to. They are the very

first of the season. Give them to us for dinner."

Thanksgiving (taking the basket): "Sartin, I'll give you all dar is." (Exit Mr. Allyn.)

Thanksgiving (takes basket behind screen or to the door and calls): "Johnnie! Susie! Dar's some mighty fine peaches here, chilluns. Jes' help yourselves, dearies!"

Children (out of sight): "O, goody, goody!" (If preferred, the children may come in and help themselves.)

(*Thanksgiving* sits in the doorway and sews on a gingham apron.)

Mrs. Allyn (enters kitchen and looks around in surprise): "What has happened, *Thanksgiving*? I see no preparations for dinner. Haven't decided on a fast, have you?"

Thanksgiving (undisturbed): "No, honey; thought I'd give you (holding up apron to measure length) what I happened to have when de time come."

Mrs. Allyn (to herself as she leaves kitchen): "Well, *Thanksgiving* is queer, but she is a dear old soul. I suppose she has some wonderful surprise for us, something especially tempting. I like surprises; they add to one's enjoyment of a meal." (Goes out.)

(*Thanksgiving* stops sewing and slowly sets table in dining-room for two. Puts on plates, knives and forks, glasses of water and a small platter of cold meat. Rings bell for dinner. Mr. and Mrs. Allyn enter, take seats at the table and survey it perplexed.)

Mr. Allyn (to his wife): "My dear, what has happened?"

Thanksgiving (apologetically): "Dat's all de col' meat dar was—sorry I didn't have no more."

Mr. Allyn (wonderingly): "But I sent home a choice roast this morning. And you have no potatoes—nor vegetables of any kind."

Thanksgiving: "Laws, yes, dat's so! But den a body has to think about it a good while beforehand to get a roast

cooked, an' de same wif taters. An' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much of nuffin. 'Clare! I forgot de bread!" (Trots into the kitchen and return with a plate of cold corn bread.)

Mrs. Allyn: "No bread!"

Thanksgiving: "No, honey; used it all up this mornin' for de toast. Might have made biscuits or muffins ef I'd planned for 'em long enough. But dat kind o' makes a body feel's if dey *had* to do it, an' I wanted to get dinner for yer out o' my warm feelin's when de time come."

Mr. Allyn (impatiently, but too perplexed to be thoroughly indignant): "When a man has provided bountifully for his household it seems as tho he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble."

Thanksgiving (musingly): "Cur'us how things make a body think o' Bible verses. Dar's dat one 'bout 'Who giveth us all things richly to enjoy'; an' 'What shall I render to de Lord for all His benefits to'ard me.' Dar! I didn't put dem peaches on." (Goes to the kitchen.)

Mr. Allyn: "Has *Thanksgiving* suddenly lost her senses?"

Mrs. Allyn (with a faint smile): "I begin to suspect there's a 'method in her madness.' "

Thanksgiving (returns with basket nearly empty. Composedly puts the few left into a fruit dish on table): "Dat's all! De chilern eat a good many and dey was used up one way an' 'nother. I'se sorry de ain't no more, but I hopes y'll 'joy what dar is. I only wishes it was five times as much."

Mr. Allyn (with a sudden look of intelligence): "Couldn't you have laid some aside for us, *Thanksgiving*?"

Thanksgiving (relenting a little): "Wall, dar now! S'pose I could. B'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best

right to 'em. But I'd heard givin' what happened to be on hand was so much freer and lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it 'pears as if dey fared slim, an' I spects I'll go back to de ole plan o' systematics." (Goes into the kitchen.)

Mrs. Allyn: "Do you see, George?"

Mr. Allyn: "Yes I see. An object lesson with a vengeance!"

Mrs. Allyn (with a troubled face): "What if she is right and our careless giving seems anything like this?"

Mr. Allyn (gravely): "She is right, Fannie. We call Christ our Lord and Master. We acknowledge that every blessing that we have is His gift and say that His service is our chief business in this world. Yet we provide lavishly for our own comfort and entertainment and apportion nothing for the advancement of His kingdom. We leave this to any chance surplus that may happen to be left after all our wants and fancies are satisfied. That does not seem like loving or faithful service. I've been thinking about it a good deal lately but have been too indolent and selfish to make a change. Suppose we figure up our income and pay our debts to the Lord."

Mrs. Allyn: "I don't like that way of looking at it. It seems such a commercial transaction."

Mr. Allyn: "Yes, it does. But after putting aside what we *owe* to the Lord, we can add a thank-offering and a bit more for good measure."

Mrs. Allyn: "That sounds better. We'd have to give up some things—that new necklace and take a less expensive trip next summer. But I don't believe this new way of giving would hurt so much as the old haphazard way. That was like having a tooth drawn—painful, but necessary! Suppose we talk it over in the library."

(Both go out. Thanksgiving comes in, clears the table and then works in the kitchen).

Mrs. Allyn (entering the kitchen): "Well, Thanksgiving, Mr. Allyn and I have been talking about 'systematics,' and we have decided to lay aside the tenth that *belongs* to the Lord first of all. Then we will add a thank-offering because the Lord has always been so good to us and as much more as we can spare to make up for those who are robbing the Lord of His tithe. Now (laughingly, but evidently much moved) I suppose you are satisfied!"

Thanksgiving (brightly): "I's 'mazin' glad; but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we awake in His likeness."

(Mrs. Allyn goes out; Silas enters).

Silas (standing on one foot and swinging the other): "Wall, now, I don't profess none o' them kind o' things, but I don't mind tellin' ye I think yer way's right. An' I don't b'lieve no one never done lost nothin' by what dey give to God, 'cause He's pretty certain to pay it back wif compound interest. But I don't s'pose you'd call that a right good motive."

Thanksgiving: "Not de bes', Silas, not de bes'. But it don't make folks love de Lord any de less 'cause He's a good paymassa and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em."

Silas (shifting from one foot to the other): "Wa-ll, ye see, folks don't allus feel right."

Thanksgiving (musingly): "No dey don't. When eberybody feels right an' does right, dat'll be de millenium. Dar's a prophecy 'bout de time when eben de bells on de hosses shall hab 'holiness to de Lord' on 'em. Don't know what dat means 'less 'tis dat de rich folks' carriages an' de hosses shall be goin' on His erran's. Well, I's glad o' de faint streak o' dat day dat's come to dis house!" (goes out singing).

'Thanksgivin' an' de voice o' melody.
Thanksgivin' an' ____'

WORLD-WIDE MISSIONARY NEWS



MOSLEMS IN ASIA

Heroic Americans

THE war in Turkey and Persia has brought heroes to the front in mission circles. Now, in spite of the conditions that prevail in these Moslem lands, a group of nine American missionaries have recently set out for that disturbed country. Wilder P. Ellis, M.D., of Helena, Montana, with his bride Jessie Lee Ellis, of Spanish Fork, Utah, and Dr. Mary Fleming, of Hinsdale, Maryland, are going to West Persia, under the Presbyterian Board, where a few months ago the fearful massacres and other atrocities were committed by the Kurds in an invasion from Turkey.

The other members of the party, J. Davidson Frame, M.D., of Philadelphia; Mary J. Smith, M.D., of Kokomo, Indiana; Mrs. C. A. Douglas, of Portland, Oregon; Rolla E. Hoffman, M.D., of Leipsic, Ohio; the Rev. Dwight Donaldson, of Huntington, West Virginia; and Miss Margaret L. Cowden, of Washington, Iowa, are going to Northern and Eastern Persia to be stationed in Teheran, Resht, Kermanshah, and Meshed. Dr. Hoffman will open medical work in the great holy Moslem city of Meshed, which lies far east, near the border of North Afghanistan. These five physicians will do much to disseminate modern medical science, which is so sorely needed and sincerely appreciated in Eastern lands to-day.

A Missionary's Testimony

THAT the experiences of the last few months have been a time of severe testing for the missionaries at Uru-

mia, Persia, has been evident from the various accounts of conditions there which have appeared in the REVIEW. One member of the mission, Miss Elizabeth V. Coan, went to Urumia in 1914. Besides being ill herself with typhoid, she has nursed the sick, visited among them, held services when possible, played the organ for church, and recommenced her Turkish lessons abruptly stopped at the beginning of the invasion of Urumia by the Kurds and Turks. She writes: "In spite of the experiences of my first year on the foreign field, I would rather be a missionary than anything else in the world. The past months have taught me lessons of trust which I never would have learned in the same way under easier conditions."

The Situation in West Persia

D R. WILLIAM A. SHEDD, of Urumia, writes that between January 2d, when the Russian army left Urumia, and the date of their return on May 24th, the loss of life in the Christian population there was about 1,000 persons killed and 4,000 who died of disease. He has records of about 3,600 burials in the city of Urumia and at the Presbyterian College compound, while other deaths are known to have taken place. The total Christian population in Urumia on January 1st was some 5,600 families living in the city and villages of the plain, and 800 to 1,000 families who had fled there from the mountains, from the regions of Tergawar, Mergawar, Nochia, Marbishi, and Gawar, partly in Persia and partly in Turkey. On the basis of five souls to a family, the num-

ber of souls was 32,000 to 33,000. When the Russians left, there was a large exodus of Christians, and the number remaining was probably about 25,000, so that the loss in life in less than five months was about one-fifth of the total number. Of the 6,500 families, not over 1,000 families escaped without being totally robbed of all their possessions, and many of these were partially robbed. The result is that the bulk of the surviving population has lost everything except real estate. Not a thousand houses are left with doors and windows, and half or more of them have had the roof-timbers removed. The property loss of the mission is as much as \$10,000, partly incurred in the attack in October. The property loss to the Christian population is estimated variously, the lowest estimate being \$2,500,000, while others estimate it at ten times that amount. In order to make a complete estimate of the losses of the past year one should add large losses of property of Moslems and the loss of probably some hundreds of lives. By actual record, considerably over one hundred Christian girls and women became Moslem during this period, in the large majority of cases because of fear and violence. Hundreds of women and girls were violated.

The Present Need

ON July 7th, the American missionaries at Urumia drew up and unanimously voted for the following statement of conditions and needs in and about Urumia:

The Christian population of Urumia district, some 30,000 souls, after six months' exile, are trying to return to their homes. In order to make this possible, a concerted effort is being made by the Russian Consulate, the Persian Government, and the missionaries, together with the leaders of the Christian community, to induce the landlords of the villages to furnish the necessary food and other help for immediate needs. This effort meets only a part of the

needs. There are many sick and orphans and widows. The people return to empty or ruined houses, without a dish to eat from or a pot to cook in or a spade to work with. There is an abundant harvest, but no sickles or scythes to harvest with.

The people should be supplied with such necessities as will enable them to support themselves. The first source of supply is their own resources; the next, the landlords and people of the country, so far as governmental authorities may require them to furnish aid; the third source of supply, of absolute necessity, is the relief funds. All three will be required, for the needs are very great. Not less than \$6,000 is needed for the purpose of supplying cattle and implements to enable these people to become self-supporting.

Effects of the War in Arabia

THE people of Bahrein, on the Persian Gulf, are very deeply interested in the European war, writes Rev. James E. Moerdyk, for, tho they know nothing of the principles involved, they are greatly concerned over its effect on their own trade. The one subject which every Arab now wishes to discuss with the white foreigner is the war and its probable outcome, and perhaps the last topic which the missionary wishes to talk about is that of war. As he passes through the bazaar or on his trips through the villages seeking an opportunity to present his message, men ignore his words and persist in asking when the great nations will stop fighting. Colporteurs complain that people will not purchase Scripture even for a very small price, because they need their pennies to buy food. But portions of Scripture and tracts of different kinds given away are also refused, because, as they say, "We have not time to bother with these books." Bedouin Arabs from the mainland, except for a few stragglers, have ceased coming to the hospital. Their ruling Sheikh has forbidden any

to leave the country, because he desires to have them on hand to fight for him when possible troubles arise.

INDIA

Open-air Sunday-schools

THE Methodist missions in India are using improvised Sunday-schools with good results. In Rev. Fredk. Wood's district there are 180 such, with 4,430 scholars. Most of these are held under trees, in the shade of a house, on the veranda of a hut, and in other unconventional places in the open air. The natives feel freer in a roofless meeting which does not seem to commit them to anything. The teaching is chiefly Scripture story with much singing interspersed. The popular "Deshi" tunes are an especially great attraction. Many of those attending—both children and adults—are non-Christians, and more is learned in close study of the Bible than from many sermons.

What India Owes to the Pioneers

THE great triad—Carey, Marshman, and Ward—did far more to make the Indian intellect than the Government of India. The actual baptism of Brahmin converts was an unspeakable shock; What else could have so effectually roused the Hindus? By literature more than by speech the missionaries started the effective diffusion of Christian teaching in North India; they scattered the Bible broadcast over the Peninsula in the vernacular; they began the printing of Indian literature in both Sanskrit and the vernaculars; they began the use of Bengali prose, and published the first vernacular newspaper; they were the pioneers of widespread education; and, lastly, their bold exposure of the cruelties and immoralities of customary Hinduism, tho' crude and harsh to us to-day, was absolutely necessary to wake Hindus to a consciousness of the glaring faults of their religion.—*Rev. J. N. Farquhar.*

An ex-Brahmin Elder

HENRY MARTYN is reported to have said, "If I should live to see one Brahmin genuinely converted, it would be to me as great a miracle as if a man should rise from the dead." That this miracle has been witnessed many times in the later days of missionary effort in India is well known. The story of one Brahmin convert comes from Coimbatore, South India, where an elder in the church is Rangachiri, the son of a distinguished Sanskrit scholar. His brothers hold high positions, and one of them is a B.A. of Madras University. A copy of the New Testament, which had been presented to this brother by the Bible Society after passing his University examinations, first aroused Rangachiri's interest in Christianity. After his baptism, his family removed him by force to a village 300 miles away, and administered a potion to drive out the demon which was supposed to possess him. He finally escaped, and is now a teacher in the mission school at Coimbatore, and engaged in various forms of Christian work.

Salvation Army in India

AT the opening of the industrial exhibition of the Salvation Army in Simla, the address presented to His Excellency the Viceroy contained many interesting facts showing the steady progress in the various branches of the work in India. Operations are carried on among the dearest classes and others in 3,000 towns and villages. Over 300 European missionaries and 2,500 Indian workers are supported by the organization, while some 70,000 men and women contribute time and money toward the cause. About 40,000 acres are under colonization; while the silk industry is being popularized. Special effort has been made in behalf of the criminal tribes, there being 27 settlements and 6 children's homes, with over 6,000 population. These settlements are not con-

fined to the Panjab and the United Provinces, but now extend to Madras, Bengal, Bihar, and Orissa. Employment is found for many of these people, and crime among them is greatly reduced. The women are engaged in making garments and uniforms for soldiers at the front. Drink has been suppressed in one village, and no policeman is needed in the settlement. There were 200 competitors in cleanliness for prizes offered for the ten tidyest and most neatly dressed women. Employers from the tea-gardens of Assam and mine-owners have offered work to large numbers. The Army has some 500 village schools with 13,000 children; industrial homes and hostels, and nine hospitals, caring annually for 50,000 patients. Arbor day is annually observed by the planting of thousands of eucalyptus trees to fight malaria, and the use of iodine is advocated against plague. The address concludes with a reference to the banyan tree as an emblem of the industrial and social advance represented by the organization.

Union Work for Outcasts

HERE has been recently a strong movement toward Christianity among the low castes in India, says a writer in *The Bible Magazine*. The Methodists, the United Presbyterians, the Baptists, and more recently the Presbyterians are giving themselves to work among these outcasts. At first there was a prospect of some attrition between the Methodist and Presbyterian missions in territories where both are now at work among these classes. But in the spirit of Christian brotherhood these two missions met recently in conference, through their representatives, and have so adjusted their territorial limits that by the exchange of several thousand church members from one body to the other all friction has been removed, and the largest expectation of great ingatherings fills both the missions. Meanwhile the Baptists in their

splendid work among the Telugus are also gathering in great sections of these submerged folk.

SIAM

Robert E. Speer in Siam

THE REV. EUGENE P. DUNLAP, Tap Tiang Station of the Presbyterian Church in Siam, writes some interesting facts in regard to the visit of the delegates from America in May. In Penang, the American and English Presbyterian, Baptists, and Methodist missionaries cooperated in arranging the program for the occasion, which consisted of daily conferences, addresses to the 1,500 students of the American M. E. School, and union meetings in the Presbyterian church.

The travelers were met in Trang by Mr. Knight, Superintendent of Railways, with special car to convey them to Tap Tiang. But while waiting one hour they improved the time at Trang by making four addresses to the congregation assembled in the chapel—all interpreted by Dr. Dunlap into Siamese, and by an evangelist into Chinese. During their sojourn at Tap Tiang, the visitors made twelve addresses, which were interpreted into Siamese.

Another noted event of the quarter was the visit of His Majesty the King of Siam to the Trang Province, followed by about 1,000 ministers of state, nobles, wild tigers, and scouts. The station prepared a brief report of the work of the Tap Tiang Hospital, which Dr. Dunlap presented to His Majesty, and to emphasize the hospital's need of an operating-room during the audience with him. On the following day the King graciously responded, bestowing the whole amount, that is, 3,000 ticals, expressing a deep interest in the work. He said: "I am interested in your kind of work, and I thank you for all the good work you are doing for the people of Trang." These words are similar to those often spoken in former days by his royal father, the late King.

Saved from Fire

REV. J. A. EAKIN, of Petchaburi, Siam, writes: "Yesterday, just after we returned from church, a fire broke out in a shop in the market over against the other side of the river. All buildings were as dry as tinder, and a strong breeze was blowing. In a few hours most of the city was in ashes. The only property belonging to the mission that was touched by the flames was a small street-chapel.

"Only one of our Christian families lost his home. Three times in that afternoon a sudden change of the wind was the means of saving the property of Christians. One instance of this was the home of one of our Christian teachers, whose relatives are all strongly opposed to our religion. On two sides the fire burned right up to his house and left it unharmed.

"Another instance is the street chapel at Pratoo Muang. A brick building nearby, and a bamboo kitchen within eight feet of the wall of the chapel burned, but did not leave the mark of flame upon it. The fire made a clean sweep of all the market on both sides of the street right up to the chapel. It is a most impressive object-lesson to unbelievers."

CHINA

A General Synod in China

THE second general synod of the Chung Hua Sheng Kung Hui, the name adopted for the Anglican Church in China, met in Shanghai in April. There are eleven dioceses, which include the work of the Episcopal Church in the United States, of the Church in Canada, of the S. P. G., of the C. M. S., and of the "Church" section of the China Inland Mission in Szechwan. All the eleven bishops were present at the synod meeting. Certainly the feature in the proceedings which proved of chief interest to the Chinese members of the synod was the formation of a Board of Missions whose immediate task should

be the starting of a mission to be manned entirely by Chinese and supported entirely by Chinese funds. It was suggested that the Province of Shensi should be the field chosen, and some were sanguine enough to hope that when the synod next meets in 1918 this Chinese mission will be on its feet, and that things will be ready for the appointment of a Chinese bishop. For the support of the mission a voluntary tax proportioned to the number of church-members is to be levied from all the Anglican Chinese congregations.—C. M. S. Review.

The Y. M. C. A. in the Customs College

M R. T. Y. SUNG, a 1914 graduate of Lowrie High School of the Presbyterian Mission, is president of the Y. M. C. A., at the Customs College, Peking, and also of the union of the school Y. M. C. A. of Peking. This Customs College is the school which prepares officers for the revenue service. There are ten Christians among the 100 students of the school. Sixty of them are associated with the Y. M. C. A. of the school, 30 attend Bible classes, and six of the Christian boys hold a daily prayer-meeting from 6.30 to 7.00 a. m.

America's Opportunity in China

REV. HENDON M. HARRIS writes in the *Foreign Mission Journal*: "I wish I could impress on our religious leaders in America what a tremendous responsibility, privilege, and opportunity is ours in China. It can not be said too strongly that America at the present time occupies a place in the confidence, nay, the affection of the Chinese, that can not be approached by any other nation.

"Pitiful it was to me, during the recent trouble with Japan when one after another asked me if America would not interfere to save China from the violence of her neighbor. How many times have I had a man whom I have just met, on learning that I was an American,

stick up his thumb in the characteristic Chinese method of indicating that which is excellent, and utter in the most expressive tone one word, 'Hao' (good). One day while crossing the Yangtse Kiang from Wuchang to Hankow, several well-drest Chinese strangers, on learning that my home was in the United States, fairly forced me to let them pay my fare on the boat."

One University for Fifty Million People

"IN the United States there are some 500 colleges, one to every 200,000 people—a land of churches and Christian forces where almost all may hear and, if they will, receive the Gospel message. This is good, and we are grateful. Now, if there were but one college east of the Mississippi River and one west, the whole land filled with idol-temples, with uncounted millions who have no opportunity to hear the Gospel—and if one of these colleges—one among 50,000,000 of people—was in great need of \$80,000 to complete its building fund, *what would you do?*"

So reads an appeal for Shantung University, which is attempting to raise a building fund of \$335,000. Already \$245,000 has been given unconditionally, and in addition \$35,000 conditioned on securing the whole sum of \$335,000. There is urgently needed \$55,000 to complete the fund. The Presbyterian Board of Foreign Missions, the American trustees, administer the funds and give this appeal unqualified endorsement.

Mr. Eddy's Interpreter

MR. SHERWOOD EDDY'S interpreter is an excellent illustration of God's wonder-working in the lives of leading young men of China. He is a member of the most prominent family in Changsha, the son of a man who had been governor in four of China's provinces. Four years ago he was a Confucianist, hating Christianity because of heavy indemnities which China had been obliged to pay for injuries suffered

by Roman Catholic Christians. He had made the acquaintance of Dr. Hume of the Yale Mission, and was deeply moved by the latter's prayer at the deathbed of his father, the governor.

When Hunan seceded last year, the young man went to the front with a Red Cross corps. Taken as a spy, he was arrested and thrown into prison at Wuchang. Four of his fellow prisoners were beheaded. Here, face to face with death without trial, he turned to God, and for the first time prayed to his Heavenly Father. Instantly a strange peace filled his heart, and in a moment he knew that there was a God and that He had heard his prayer.

After his release from prison he was baptized. He was a powerful ally of Mr. Eddy in his evangelistic meetings, holding large audiences by his burning words, as he boldly testified to Jesus Christ as his own Savior and the only hope of China.

Floods Destroy Mission Property

A REPORT from South China announces that tens of thousands of natives are estimated to have been drowned by the floods in the Chinese provinces of Kwantung, Kwangsi, and Kiangsi, in July. A despatch to Washington from Hong Kong states that American mission property in the region between Canton, Kongmoon, and Wuchow is either destroyed or badly damaged by the great floods. So far as known, no American lives have been lost.

Altho the dispatches said that no Americans had perished, department officials estimated that in the West River Valley there were about 100 missionaries from the United States, including women and children.

"Every-Member Canvass" in Hainan

DURING the past year four new chapels have been erected in Kachek district, Island of Hainan, three new centers opened, and the attendance

at religious services has greatly increased. Rev. David S. Tappen, Jr., says: "We are making an every-member canvass of our Kachek Christians. We are not going to stop until we get every member to pledge a definite sum yearly or weekly. In a great many places we have more than doubled the contributions, and we have only begun. Each Christian takes his cash and wraps it up in paper and puts his name and amount on the outside. As the Chinese say, a person does not like to wrap up less than five or ten cash, and one does not want to drop in loose cash when every one else has his wrapt up in paper. We expect four times as much as was given last year.

JAPAN—KOREA

The Need of the Japanese Church

DR. SPEER'S impressions of the changed place of Christianity in Japan, as compared with his visit 18 years ago, were referred to in the August REVIEW. Another tendency which impresses him strongly is the conscious, recognized need of the Christian Church in Japan for the coming down of a living fire out of heaven. "The nation realizes its need of moral education and of religion for the sake of individual and national efficiency. Far and wide, people are ready to hear and men are qualified to preach the ethical message of Christianity. What the strongest leaders of the church now crave is the raising up of men who can preach the spiritual supernaturalism of the Gospel, who can make the crucified, risen and ever-living Christ a reality to the soul of Japan, who can proclaim all that St. Paul meant by the cross and the resurrection to the deepest heart of the Japanese people. The American church has three great duties to Japan in this present hour. One is to send out at once missionary reinforcements, both men and women, but especially men, for the country evangelistic work. The sec-

ond is to throttle the wicked and unchristian talk of the possibility of war between two nations, our own and Japan, each of which has no intention of doing anything except what is right. And the third is to pray, as the Church has never prayed before, that the fires of God which fell at Carmel and at Pentecost, shall fall to-day upon Japan."

The Answer to a Japanese Prayer

MURAMATSU SAN is a converted robber and ex-convict who maintains a home for discharged prisoners at Kobé. Some time ago he had to make a trip to Tokyo on business in connection with the Home, but found that there was only one yen and seventy sen in the family purse, whereas the journey would require about ten yen. He had to be in Tokyo at a certain time and must leave at once. Before leaving home he and his wife prayed for the money. He took the seventy sen and left her the yen and started for the station, believing that the Lord would respond in some way, but the first train for the capital pulled out without him. The next express was due to leave in about four hours. Muramatsu San spent all this time at the station praying, confident that the Lord would hear his petition. Just a few minutes before the train was due a missionary, who knew Muramatsu San entered the station, also bound for Tokyo. "By the way," said the missionary, "I have ten yen for your work which I have been intending to hand you for some time."

Muramatsu San believes that God does answer prayer.

Strange Sights in Osaka

OSAKA, the most modern of the cities of Japan, is a striking mixture of the old and the new. Over 40 great factories, employing some 60,000 people, and many smaller factories and concerns, are filled with the latest machinery run by electric motors. All the principal and many of the residence

streets of Osaka are electric-lighted, and there is an immense amusement park, with a hundred illuminated buildings and a great electric tower. In the arch under this tower is a huge "Billikin," marked "The Western's God of Luck," and many are those who worship him there. But the favorite object of worship in Osaka is the fox god. Most of the shops and homes have a god-shelf, with its pair of male and female fox images. The lights on this shelf and the food offerings on it are renewed daily. In the grounds of nearly, if not all, the factories, big and little, in Osaka is a fox shrine. It is endorsed by "the firm"; otherwise business would be ruined, they say. The electric cars of Osaka are directly contributing to heathen worship by making the temples accessible as they never were before. On the days of temple festivals, usually twice a month, there is scarcely breathing-space on the cars, and the interurban cars bring worshipers from towns within a sixty mile radius.

Chinese Prayer Meeting in Tokio

THE changed attitude of the Chinese students in Japan toward Christianity in the last few years was vividly illustrated in a prayer meeting held on the third anniversary of the establishment of the Chinese Republic in the Y. M. C. A. building in Tokio. Invitations were issued to all Chinese students of the city. The Chinese minister in Tokio welcomed the suggestion, and in spite of the demands on his time and that of his staff on so important a national holiday, arranged to have a representative at the gathering. The attendance was remarkable. The meeting was advertised as a prayer meeting, and yet over 100 Chinese students, largely non-Christian, attended, and listened to an address delivered by a Chinese pastor emphasizing the importance of the unseen power of God to control the Republic of China. The Minister's representative, one of the secretaries of the Legation, who is said to be a Christian,

added a few words, affirming his unqualified belief in the efficacy of prayer for China in her present hour of distress and uncertainty.

What Led Them to Christ?

THE Rev. H. E. Blair, of the Presbyterian Mission, was instructing a men's class of about fifty Korean Christians. One day he asked how many of them had been led to Christ as the direct result of the personal preaching of others; twelve held up their hands. Then he asked how many had gone into a Christian church as sightseers and had been thereby brought to believe; two raised their hands. Two others said that they had been convinced as a result of reading tracts; but when he asked how many had been led to believe through reading the little farthing Korean Gospels which are being sold by colporteurs, twenty responded. Mr. Blair adds: "This may be rather more than the average; but it indicates that the Gospels are powerful."

A Contest in Selling Gospels

MRS. ROY K. SMITH, of Andong, Korea, tells of a movement to make the church members responsible for the sale of Gospels to their neighbors so as to have the colporteur free for work in villages remote from established churches. Banners are given to the churches or individuals who have made record sales. A young man in one of the South churches, hearing of the zeal for Gospel selling in the eastern circuit, decided that even tho no one else in his church cared to help him he would ask the helper to bring 75 Gospels on his next trip. The result was that the entire number were sold before breakfast one morning, and this was the largest individual sale. One of the native pastors interprets the story of David and Goliath, by making church-members the Davids, the giant the devil, and little penny Gospels the pebbles to rout the devil from the lives of heathen neighbors.

A Typical Case

FROM Miss Tate, of Chunju, comes another "rice Christian" story. A Christian Korean came to the mission hospital with a little girl one mass of sores, and so offensive in odor that later she had to be put in a room by herself. She was, it seems, a servant in a family, and when she fell sick was turned out into the street. The Christian Korean who had found her, brought her to the hospital and pledged himself to be responsible for the expense of her care and treatment up to six *yen*—a sum representing \$20 purchasing power in America. This particular "rice Christian" had, no doubt, read the tenth of Luke many times. Better still, he knew how to go and do likewise.

AFRICA**Why He Liked His Work**

WHEN some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."

A Modern Egyptian Plague

AT the new Church Missionary Society hospital, at Menouf, recently opened, two Ankylostomiasis sheds are erected—one for men and one for women. This disease is the most universal and deadly of all those that affect the fellah. It is a veritable scourge in the provinces of Egypt. Its origin is a minute parasite, which lives in the wet soil. When the fellah has trod the soil with his bare feet, it enters through the skin, and from thence passes into the

circulation of the blood, producing anemia. The majority of the fellahs are affected by the scourge, and thus it may rightly be said to be one of the plagues of Egypt. Dr. Harpur began to treat the disease in 1894, with great success. How signal is the service thus rendered to the Egyptian nation may be judged from the fact that 8,000 fellahs are annually treated and sent back to their homes cured and strong.

For the Women of Egypt

OUR *Sisters in Egypt* is a new magazine prepared by and representing the women of Egypt and the work they are doing in the cause of evangelism. The cover is striking. It consists of three female figures representing "our sisters in Egypt." The first is our Muslim sister, a giantess, representing 5,000,000 Muslim women and girls in Egypt; the second is our Coptic sister, representing 500,000 nominal Christian women and girls, and the third represents our Protestant sister, a mere pigmy as compared to the others, representing but 25,000 women and girls in the Nile valley. The cover is in itself a remarkable appeal. Turning to the contents we find a genuine feast. On the very first page are the names of 35 women supported by the Women's General Missionary Society, also the number of Bible women in various Egyptian cities supported by the same organization, 53 in all. There are eight girls' schools under their direction.

Prosperity in Belgian Kongo

THE course of Belgium in the Kongo Free State some years ago was cruelly inhuman. The atrocities perpetrated on helpless natives shocked the world. It is gratifying to learn, on the authority of Bishop Hartzell of the Methodist Episcopal Church, that since Albert, the present king of Belgium, has taken hold of the administration of affairs a policy of justice and helpfulness has replaced the cruel and deso-

lating policy of the former Belgian king. The bishop's testimony is that "The old Kongo with its atrocities—the half of which were never told—is past and gone forever. A new era has come—an era of peace and justice and commercial and moral outlook."

Rev. W. D. Armstrong, one of the senior missionaries of the Kongo Balolo Mission, reviews the changes that have taken place in the administrative and material conditions on the Kongo since his first outgoing, seventeen years ago.

"Material advance is visible all along the river line. The native thatched huts have given way to iron roof buildings; the naked savage is replaced by the clothed and superficially civilized black man; the weapons of war are abandoned, and the tribes are eager in the pursuit of commerce and wealth.

"The administration, instead of being semi-barbaric, is now dignified and patriarchal, and the rubber régime has given way to an order of things which meets the approval of the governed and inspires sufficient confidence to make them inhabit the river banks, and willingly come in contact with the white man.

"On the lower river and at Stanley Pool large substantial buildings—such as hotels, ship-building plants, and the machinery of civilization requisite for conquering a country of wild nature and fruitful resources—are springing into existence."

African Natives and Rum

M. R. JOHN NEWTON has published in England a valuable report on "Alcohol and Native Races," dealing especially with conditions on the West Coast of Africa. In 1912 the total amount of liquor imported was nearly seven million gallons. Holland supplied 58 per cent. of the total, Germany 21 per cent., the United States (to the Gold Coast) 14 per cent., the United Kingdom 4 per cent., and other countries 3 per cent. Mr. Newton states that a mis-

sionary in the Gold Coast applied a few months ago at the Secondee Custom House for a case of Bibles, but was told that 16,000 cases of rum and gin must be removed before it could be reached!

"Two years ago the Governor was reported to have said that if the drink traffic continues at its present rate of increase, it will destroy Christianity in the Gold Coast."

One of Livingstone's Men

THE last of David Livingstone's Makololo, and one of a remarkable band of men who played an important part in establishing the British Protectorate in Nyassaland, has recently died. His name was Mlauli, and he was the chief of the Mang'anja people. He accompanied the great missionary on his travels, and was one of the company of Makololo to whom Livingstone gave guns, and a warning to have nothing to do with the slave trade, but to "keep the country for the English." This they did, and when the Scottish missionaries arrived in 1875 they extended them a warm welcome. It was not till years afterward that British administration was established.

A Remarkable Journey

REV. J. DU PLESSIS, of the Dutch Reformed Church, has been engaged upon a journey which, a few years ago, would have been an almost impossible task. As a member of the Edinburgh Conference Continuation Committee he is in search of needy regions in Central Africa, and studying methods of work among the people. With the most slender resources, one Hausa servant, and some ten or twelve loads, he journeyed through the North Kamerun to the River Shari in French Kongo, along the valley of the Uele to the Nile; then to Uganda, and through East Africa to Mombasa. Unable, on account of the war, to proceed as he intended through German East Africa back to the Kongo, he returned to

Uganda, thence striking west through Toro, south to Lake Edward, across to the Kongo, and so down to Bolopo, where Baptist missionaries had the pleasure of welcoming him. He has now gone down to the Lower Kongo, and proposes to return to the East Coast *via* the Kasai, Sankuru, on to the Lualaba, thence south through Katanga to the head of the Cape-to-Cairo Railway, and across to his own mission in the Nyassaland and down the Zambezi. The journey is a remarkable illustration of the wonderful way in which the Dark Continent has been laid open.

Germany's Loss in Africa

THE complete conquest of German Southwest Africa on July 9th was preceded—tho the fact was not known until later—by the capture of Ngaundere, an important town in the heart of the German Kamerun, presaging the speedy conquest of that great colony with an area of 191,000 square miles and a population of 2,540,000, the last remaining German colony except German East Africa. The loss of German Southwest Africa was the most serious of all, for that was the most prized of all German colonies and the one which had cost most.

NORTH AMERICA

The Y. W. C. A. at the Exposition

THE building of the Young Women's Christian Association at the Panama-Pacific Exposition is having an average daily attendance of 3,870, and the Club House, erected in the pleasure concession, is rendering a unique service to the girls who are employed in the various attractions. One of the officials of the Exposition has stated "The Exposition management feels itself very fortunate in having the Young Women's Christian Association here. The value of the work from our point of view can not be measured, and our appreciation of all that you are doing can not be put

into words." Among the activities that are being conducted are a cafeteria, a rest-room with a trained nurse, a nursery where mothers may check their babies, a night school for women employees, moving-pictures of Association work, and Sunday vesper services, the attendance at which has numbered as many as 2,100. A man passing through the building stopt one day to say, "If this is applied Christianity, certainly the subject is worth investigation," and many young women to whom the building has been indeed "A House of Friendliness," have express'd their intention of joining the Association when they return to their homes.

Immigration and the War

ONE of the marked effects of the European war has been the lessening by about two-thirds of the number of immigrants coming to our shores. An excellent opportunity is thus given to the entire country to consider carefully the heretofore too-much-neglected question of the treatment and protection of the alien after admission. Various agencies are facing this opportunity with seriousness. "The Committee for Immigrants in America" has awakened interest in the naturalization and Americanization of the immigrant. Boards of Education in many cities are united with them in this work. Commissioner Howe and his associates at Ellis Island and commissioners and officers of other ports are giving encouragement to these endeavors, and have inaugurated some excellent plans for improving the methods of receiving the immigrant and caring for those detained.

The Home Missions Council and the Council of Women for Home Missions are seeking to formulate some plan by which the denominational forces engaged in this work at the ports of entry may unify their work and bring it into effective cooperation with all other agencies working toward the same end.

Evangelistic Work Among Russians

HERE are about one million Russians in the United States. Some of these are Jews but many of them belong nominally to the Russian "orthodox church." In reality they are largely ignorant of what Christianity really means. Rev. William Fetler of Petrograd, who is now in exile, hopes to devote his time during the present war to the evangelization of Russians in the United States. A Convention of Russian and Ruthenian Christians was recently held under his leadership in New York City, and was attended by fifty-eight delegates, some of whom came from Canada. A Russian Union was formed, and the following plans of work decided upon:

The establishing of a brief Bible course for the Russian preachers and pastors and the preparation of a correspondence course of lectures for such Russian preachers as could not attend the Bible course; the publication of a Russian religious monthly; the opening of a Russian Christian immigration home in the city of New York, and the sending out of evangelists.

The Baptist City Mission Society plans to develop its work among Russians with the help of Rev. Michael Lodsin, a missionary at Ellis Island, who hopes to devote his whole time to reaching Russians in homes, restaurants, factories and on the streets of New York.

Mormons and Polygamy

"IT is apparent to all close observers that the Mormon Church does not intend to give up polygamy. It is plain, on the contrary, that they intend to establish it more firmly and that they will openly proclaim it again as a divine institution so soon as they think they are in a position to do so. Their every endeavor is to strengthen their position by extending their political control."

These statements are attributed to Senator DuBois, of Idaho, and Rev.

Frank L. Moore, Superintendent of Congregational Home Missions in Colorado, says that the good Mormon is actually proud of the institution of polygamy, and preaches it and teaches it in his Sunday-schools. He quotes from the most recently published Sunday-school outlines, and a pamphlet entitled "Doctrines and Covenants," including one called "Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives. Given through Joseph the Seer." In order to make these and similar facts widely known, the National Reform Association has been conducting for months an Anti-Mormon Crusade.

Prohibition in Canada

BY about 15,000 majority the Canadian province of Alberta has voted that the sale of liquor shall be prohibited throughout that domain after July 1, 1916. Under the law all liquors handled for medicinal, scientific, and sacramental purposes after July 1st will be handled by dispensaries under control of the government. Residents of the province may import liquor from other jurisdictions. Alberta's decision will have a profound effect in Manitoba, where a referendum is to be taken soon on prohibition. The nine provinces of the Dominion are now abreast of the United States in the fight on the liquor curse. In Prince Edward Island a province-wide prohibitory law is in effect, and in Nova Scotia a prohibition law applies to the entire province except the city of Halifax. In New Brunswick, Quebec, and Ontario local option laws have forbidden the sale of liquor in more than half of the towns. In Saskatchewan the private liquor trade was abolished beginning last July 1st, but a government dispensary system was authorized. A provincial license law alone governs liquor sales in British Columbia, while in the Northwest Territories sale of liquor is regulated by the law of the Dominion.

An Attack on Negro Education

A BILL which was introduced in the Georgia legislature to prohibit whites from teaching blacks in that state was checked in committee. Leading white men in the state supported colored men in their opposition to the bill, and the press spoke out strongly against it. Its author, Senator Way, who claims to be a friend of the colored people, states that he was led to frame the bill because the students from the A. M. A. school in Dorchester, Ga., were so different from the ordinary type of negroes. Friends of mission schools see in this statement a striking tribute to the effectiveness of such institutions. The opponents of the bill are organized and endeavoring to keep it, if possible, from getting out of the committee, as there might be danger of its passage in case it came to a discussion in which race passion should be aroused. Its passage would seriously handicap, in the city of Atlanta alone, such institutions as Atlanta University, Morehouse College, Spelman Seminary, Clark University, and Gammon Theological Seminary.

Industrial Training in Porto Rico

THE Polytechnic Institute at San German, Porto Rico, is giving a Christian industrial education, and laying the foundations for a trained native leadership in the Church. Most of the boys and girls come from poor homes and have little money, but they are glad of an opportunity to work for an education.

The students labor on farm and garden, in the kitchen and dining-room, in the laundry and sewing-room, and in workshops, and so bring the cost of living to the minimum.

The Polytechnic Institute has had its main support from the Presbyterian Board of Home Missions; but the Board has decided that, owing to special financial stress, it can not grant the \$5,000 required for next year's work.

LATIN AMERICA

Mexico Wide Open to the Gospel

A CHRISTIAN worker in Mexico voices the general opinion of missionary experts, when he says that present unsettled conditions have created among the people an unprecedented desire for the Gospel of Christ.

It may surprise some to know that in a great part of Mexico there is comparative peace. Even in districts where fighting is going on, conditions are the same as those found in any war-stricken country. They are not to be compared with the unrest and devastation in the war zones of Europe.

"There is not a state of anarchy in Mexico," writes the missionary. "Bands do not roam about the country plundering and murdering. The great crisis that Mexico faces to-day is one of finances. Mexican money is practically worthless to-day, making it impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst conditions are to be found in cities. In the small towns and country districts, work goes on almost the same as usual."

Dr. John W. Butler, of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equaled. Missionaries are doing a larger work than ever and Protestant mission schools have more students than they can possibly handle.

The feeling against Protestants that strongly prevailed for so many years, is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust Him.

Several officers in the various Mexican armies are young men who have attended mission schools, and naturally have created a favorable sentiment toward the missionaries. Mexico needs Christ. More than this, Mexico is beginning to realize her need of Christ.

Social Service in South America

ONE thing which the visitor to South America misses from the life of the young people generally, and especially from the lives of the young women, is the absorption in various forms of social service which has in the past few years become almost a passion among large numbers of our Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has, because of social customs, been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is therefore considered superfluous for women, and active participation in community betterment movements is almost unknown. In view of that fact, the work of Miss Estella C. Long, in Montevideo, Uruguay, is noteworthy. She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many "through-the-week activities" which are excellent forms of social service. They have organized a cradle-roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community.

BRITISH ISLES

Indian Students in England

DURING the year ending June 30, 1914, the British Government, through the Department of the Secretary for Indian students, spent £5,769 18s. 10d. for the purpose of being of assistance to Indian students in England. The Report on the work of the Indian Students' Department is of much interest. There are some 1,600 or 1,700 Indian students in schools in England. The need for the Department arises be-

cause of the unfamiliarity of prospective students with the conditions, both social and scholastic, which they will meet in England. They need to be informed of what preparation is necessary for entrance to the colleges; of what courses of study they can most profitably pursue, of where suitable lodgings can be secured, of what colleges are best suited to supply their wants, and a multitude of other things need to be made plain to them.

The Kikuyu Controversy Continued

CHOES of Kikuyu are still to be heard. Shortly after the publication of the decision of the Archbishop of Canterbury, which was reported in the July REVIEW, a number of clergymen met in Westminster, and adopted the following resolution: "That since the policy of admitting members of separatist bodies to Holy Communion, or of admitting them to preach in the pulpits of the Church, is contrary to ecclesiastical order, those present at this meeting pledge themselves, before renewing their subscriptions to foreign missions or making further collections in their behalf, to obtain in every case an assurance that the practises mentioned above will not be permitted within the sphere of the mission to be supported."

It has been stated that 500 clergymen have pledged themselves to support this action. The *Church Missionary Review* comments: "It would be interesting to have an opportunity of looking over the list in order to discover how much the Church's missionary work will be affected in the event of the assurance demanded not being given. From another point of view, the humor of the position has not escaped some of the more logical minds of the party to which these gentlemen belong. A correspondent asks in the *Church Times* whether it lies within his province as a layman to demand such a pledge of a missionary bishop. We may press the further

query, whether it lies within the province of a missionary society to demand it?"

THE CONTINENT

In the Trenches

ONWARD, a young people's paper published in Toronto, has the following to say about war and Christianity:

"A wounded man, speaking of some of his mates, said that in the barracks they used to tell him that they were infidels; that they did not believe in God nor in Christianity—but that after their experience in the trenches they had lost their infidelity. 'They pray now,' said he. 'There are no infidels in the trenches.'

"These men could deride Christian comrades in the quiet of the barracks, jeer at churches and ministers as they lounged idly in English towns, and applaud with great gusto infidel orators in the parks; but when those comrades were smitten dead beside them, or when they themselves, dreadfully wounded, lay upon the cold earth or languished in the hospitals, their infidelity oozed away, and their minds turned back to a mother's prayers, the simple Sunday-school songs, and the words of the great old Book to find there comfort and hope. "It is the old story which the ages have retold thousands of times over, that the religion of Christ is the one thing which abides all tests—good, supremely good, in peace and in war, in health and in suffering, in life and in death."

The Gospel for Belgian Refugees

A WRITER in the *Protestant Women*, Dr. G. Smets Mondez, is surprised that so little is done to spread the Gospel in its simplicity among the Belgian refugees in England. He says: "The moment for such an effort seems to me singularly happy; there are many Roman Catholic Belgians *de bonne foi*—more than one thinks—who are dis-

gusted with the attitude of the Papacy toward their poor country. They would be delighted to find a form of faith which would not do violence to their patriotism. This opportunity should be seized to start at once a real Christian and Evangelical propaganda, basing itself more especially on the Gospel of St. John, which is so welcome to so many Belgians who have been obliged to give up sectarian and dogmatic teaching. There is, besides, a distinguished Belgian, Comte Goblet d'Alvietta, now Ministre d'Etat and Vice-President du Senat of Belgium, who has always publicly upheld by speech and writings the Protestant propaganda in Belgium."

Religion in German Prison Camps

PROF. ADOLF DEISSMAN, of Berlin University, writes that a mosque has been erected in the prison camp at Wünsdorf, for captured Mohammedans. On July 13th this mosque was dedicated in the presence of the Turkish Ambassador to Germany, Mahmud Mukhtar Pasha, and others connected with the Turkish Embassy in Berlin. The Moslem prisoners were told that the mosque was a gift from the Kaiser.

Other religious services are held in German prison camps. A Church of England service every Sunday, conducted by Rev. H. M. Williams, the British Chaplain in Berlin, and Mr. A. J. Kemp, of the Hamburg Seamen's Mission. Wednesday evening services are interdenominational and are conducted by British prisoners. Roman Catholic mass is celebrated every morning, and German Protestant services at stated intervals. One notice reads:

"In England there has been a great revival of family prayers. The late Lord Roberts started the movement.

"In the camp there is five minutes of common prayer evenings at 9 o'clock.

"The camp services are got up by men in camp for the camp. Suggestions and advice are always welcome."

MISCELLANEOUS

Giving or Relinquishing

“**S**O Mr. Jones gave \$5,000 to missions at his death, did he?” was asked of a minister the other day. The answer was: “I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it.” The distinction needs to be kept in mind: one only “gives” when living; he “relinquishes” at death.—*Selected.*

Catholic Missions Handicapped

ROMAN Catholic Missions are being profoundly affected by the war, and their friends seem to feel that the responsibility to help rests especially upon the Roman Catholic Church in the United States. The need for men is apparently quite as great as that for money. One Tyrolean priest, at work in South India, writes:

“We Catholics must have missionaries of every flag in the field. The necessity for this is clearly shown just now, when from India about 45 French priests are being called to the colors, while the Germans and Austrians are cut off from their respective countries so completely that they can not receive alms or even private letters from their friends at home. The sooner American Catholic priests come to the East the better.”

Other heads of missionary enterprises in India, China, Japan, and Korea tell the same story of “gaps made in the ranks of the Lord,” and of the cutting off of the accustomed money contributions from Europe and the need of help from America. One heavy item of loss is the apparently large number of young French priests called to perform their military duty.

OBITUARY NOTES

Paul D. Bergen of China

DR. PAUL DAVID BERGEN, ex-president of Shantung Christian College, died the middle of August at his home in West Avon, Conn. He was

appointed to China by the Presbyterian Board in 1883, and altho, in 1892, he was forced on account of health to retire from active service, two years later, in 1894, he was reappointed. In 1901 he was elected president of the Shantung Christian University, which position he held until he was finally compelled by ill-health to return to the United States. Since returning he has been a member of the faculty of the Kennedy School of Missions at Hartford.

Philip W. Pitcher of China

ON July 21st the Rev. Philip W. Pitcher, one of the senior missionaries of the Amoy Mission of the Reformed Church in America, died from heart failure, at Kulang, China. Last year Mr. Pitcher had a severe illness from which he recovered in large part, but which left him quite weak and unable to carry on his usual heavy tasks.

Mr. Pitcher went out to China just thirty years ago and has rendered efficient service in Amoy.

Wm. M. Upcraft of China

THE REV. W. M. UPCRAFT, for some years a Baptist missionary at Yunan-fu, China, died there August 15 at the age of 55. During the Boxer rebellion Mr. Upcraft acted as interpreter for the British army.

Rev. E. R. Miller of Japan

AFTER completing more than four decades of missionary service in Japan, in the seventy-second year of his age, and while on furlough in this country, the Rev. Edward Rothesay Miller, of the North Japan Mission of the Reformed Church, was taken to his reward on August 7, 1915. His service has been characterized by great faithfulness in the direction of distinctly evangelistic work, and by deep sympathy with the Japanese people. His chief contributions have been in the direction of city and village evangelism, and of literary work in connection with the editing of a Japanese Christian magazine.



BOOKS ON MISSIONS AND MISSION LANDS

The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, D.D. 12mo., 192 pp., 50 cents. Fleming H. Revell Company, 1915.

Dr. Gulick gives expression to the conviction which prevails among Christians in regard to world-militarism, and seeks to stir the Church to faith in its own vision of world-peace and to leadership in a crusade to win it. He finds the causes of the European tragedy in the selfish ambitions which are the basis of national life, and declares that "Golden Rule Internationalism is the only practicable method of establishing world-peace." The Golden Rule must universally be "made supreme in speech as well as in conduct, in the activities of the press no less than in those of diplomacy." Dr. Gulick sets forth in detail the Christian method which should characterize the relations of the United States with Mexico, Japan, and China. "The churches of America should seriously consider the paradox of their apparent interest in foreign missions (for they give some \$17,000,000 annually for this great enterprise), and their apparent indifference to these obstacles which are due to governmental disregard of treaties with Asiatic peoples. For the success of their missions is intimately dependent on the maintenance of the Golden Rule in diplomacy and of Christian treatment of Asiatics in America."

The Sunday-School Teacher and the Program of Jesus. By George H. Trull and Jay S. Stowell. 12mo. 160 pp., 50 cents. The Westminster Press, Phila., 1915.

This latest book on Missions in the Sunday-school is especially adapted for a text-book to train officers and teachers

in the plan, scope, purpose and power of missionary work. If every school would adopt this as a part of a teacher-training course they would find not only a new spirit in the work of the school but greater results in conversions, character-building and service. The studies refer to missions both at home and abroad.

The Bible and Life. By Bishop Edwin Holt Hughes. 8vo., 239 pp., \$1.00, *net*. The Methodist Book Concern, New York, 1915.

These practical Bible Studies were given as the first series of Mendenhall lectures in De Pauw University. Bishop Hughes has showed clearly and forcefully the bearing of the Bible on Life, Man, Home, Education, Work, Wealth, Sorrow, and Conduct. They will repay a careful study on the part of teachers and students.

Getting Things From God. By Rev. Charles A. Blanchard, D.D. 8vo., 270 pp. 75 cents. Bible Institute Colportage Association, Chicago, 1915.

Prayer is either the greatest force or the greatest farce in the Christian life. Dr. Blanchard shows what prayer is and how prayer life may be developed and become a power in the experience of those who are willing to pay the price. It is a Biblical and a practical study.

The Speaker's Handbook. 64 pages. Published by the Executive Committee of the United Missionary Campaign, Metropolitan Building, New York.

No volume in the same space gives so many valuable suggestions for missionary speakers. There are ideas gathered from many sources concerning prayer, the press, addresses, study, team work, leadership, recruits, money, administration, etc.

Board of Missionary Preparation. Fourth Report. Dr. Frank K. Sanders, Director. Paper covers. 8vo., 427 pp. 50 cents. Board of Missionary Preparation, New York, 1915.

There is no clearer indication of the development of the science of missions and the thoroughness with which the whole subject is studied to-day than this report of one of the Boards associated with the Foreign Missions Conference of North America. The Board is made up of experts on Missions and Education, and the work is divided among over 100 men and women who study and report on the best type of preparation required for the various Foreign Mission fields—China, India, Japan, Latin America, the Near East (Moslem Lands), Pagan Africa—Educational Missions, and Language Study. The report of each committee is thorough and complete, and includes a list of books for the study of missionaries and of candidates. The report is worthy of careful study by missionaries and by the faculties of theological seminaries, universities, and schools of missionary preparation.

Negro Year Book. An Annual Encyclopedia of the Negro. Monroe N. Work, Editor; paper, 8vo., 429 pp. 25 cents net. Negro Year Book Publishing Co., Tuskegee Institute, Alabama, 1915.

This is the volume from which come most of the interesting facts and figures in regard to the progress of American Negroes. In business, education, religion, and social development their advancement has been remarkably encouraging.

The Japanese Problem in the United States. By H. A. Mills. Illustrated. 8vo. 324 pp. The Macmillan Co., 1915.

This is a real problem and calls for serious study and a solution. It involves the future of America (especially the Pacific Coast), and of Japan, as well as the relations between the two countries. Mr. Mills, who is professor of Economics in the University of Kansas, has made a comprehensive

study of the subject, and gives the facts that must form the basis for conclusions. There are now nearly 100,000 Japanese in the Western States. They are clannish and difficult to assimilate. Only about one-tenth have their wives in America, and their moral ideals are very different from those of Christian American mothers. The moral danger is great, and there is need for more aggressive missionary work among them. They greatly complicate the problem of wages and labor in the West, but are peaceable and generally law-abiding. The author advocates a new immigration law, applicable impartially to all races, which will limit the immigration annually from any foreign land so as not to exceed 5 per cent. of those from that land who have taken out their second papers and the number born of immigrant parents. This will relieve the feeling in Japan concerning America's discrimination against Japanese, and at the same time will limit all immigration on a common basis. No discrimination against them should be made after they have been admitted; also only those who would be eligible to American citizenship should be admitted.

The Spell of Japan. By Isabel Anderson. Illustrated. 8vo. 396 pp. \$2.50, net. The Page Company, Boston, 1915.

As the wife of the American Ambassador to the court of Japan, Mrs. Anderson enjoyed special opportunities of coming under the spell of Japanese courtesy, history, natural beauties, and romance. She witnessed exclusive functions, met many of the nobility of the land, and learned much that the ordinary resident or visitor would miss. She used her privileges to good advantage, and has given us a volume of rare charm. The reader is introduced to the cream of Japanese art, history, literature, society, and customs, and so comes under the spell of country and people. Mrs. Anderson also knows

something of Japanese religion, and of Protestant missionary work. Her chapter on "New Light for Old" gives credit to Christianity for Japan's progress, tells of Miss Tsudo's school for young women, and writes appreciatively of the various missionary agencies, but from rather limited study and observation. The author believes that Japan needs Christianity, but that the form of Christianity "ultimately evolved in Japan will have very little in common with its various prototypes in the Orient."

Thirteen Years in Mexico. Letters of the Rev. Charles W. Drees. 276 pp. The Abingdon Press, New York.

These interesting letters afford a readable record of his experiences in the early days of Protestant missionary work in this now storm-tossed country. The letters have been arranged and edited by his wife, who has had particularly in view the young people of the churches whom she is eager to have interested in the evangelization of Mexico. She has done her work with literary skill and sympathetic fidelity.

"Rome." In Scripture and History. By F. C. Jennings. Pamphlet. 10 cents. Charles C. Cook, New York, 1914.

This brief "*exposé*" of the Roman Catholic Church gives many indisputable facts with which people should be made acquainted. While our readers will not agree with all the positions taken, it is clear that until the Papacy is revolutionized and regenerated there is evidently no true basis for cooperation with evangelical Christians, and much reason to oppose the teachings and practises that are distinctive of Romanism.

Among Missions in the Orient. By J. S. Hartzler and J. S. Shoemaker. Illustrated. 8vo. 467 pp. \$1.50. Mennite Publishing House, Scottdale, Pa., 1912. To be obtained from J. S. Shoemaker, Freeport, Illinois.

The tour of which this volume is a report was taken five years ago, and included a journey across Europe, into

Palestine, Egypt, and India, and back to America by way of China and Japan. It is full of interesting details—and of others not so interesting. The illustrations are good in quantity and subject, but poor in quality. The narrative is an intelligent running comment on places and people by travelers who had eyes to see and hearts to appreciate the spiritual importance of conditions and needs in the Orient.

The Annual Report of the Scripture Gift Mission of London reads like a romance, and deals almost entirely with the work among British soldiers and sailors and those of the Allied nations. A copy will be sent to any friend enclosing 3d. Thousands and thousands of copies of God's Word have been circulated which must be watered. Everybody can pray to the Lord of the Harvest in earnest tones that the brave men may be led to a saving knowledge of the Lord Jesus Christ before they are called upon to pass from time into eternity.

The Chairman of the Mission is the Rev. Preb. H. W. Webb-Peploe and the Secretary, Francis C. Brading, 15 Strand, London, W.C., who will gladly give any further information which may be desired.

NEW BOOKS

"Called." By E. May Crawford. 8vo., 183 pp., 2s. 6d. net. Church Missionary Society, London, 1915.

Christian Psychology. By the Rev. James Stalker, D.D. (Second edition.) 12mo., 281 pp., \$1.25 net. George H. Doran Co., New York, 1915.

The Three R's of Rescue Mission Work—Ruin, Rescue, and Recovery. By Philip I. Roberts. 12mo., 63 pp. Fleming H. Revell Co., New York, 1915.

Christianity and the Jew. An Appeal to the Church of Christ to Preach the Gospel to the Jew. By Delaware W. Scott. 12mo. 100 pp. 75 cents, net. Standard Pub. Co., Cincinnati, 1915.

History of Christian Missions. By Charles Henry Robinson, D.D. 8vo., xiv-533 pp. \$2.50, net. Charles Scribner's Sons, New York, 1915.

Village and Town Life in China. By Y. K. Leong, LL.D. xi-155 pp. 5s., net. Allen & Unwin, London, 1915.

The Fourth Report of the Board of Missionary Preparation (for North America). Edited by Frank Knight Sanders, Ph.D. 427 pp., 50 cents. Board of Missionary Preparation, New York, 1915.

China and the Gospel. An Illustrated Report of the China Inland Mission, 1915. 98 pp. China Inland Missions, Philadelphia and London, 1915.

Annual Report and List of Contributions for the Year 1914 of the Methodist Missionary Society of Australia. Illustrated, 107 pp. Methodist Missionary Society, Sydney, Australia, 1915.

Children of Wild Australia. By Herbert Pitts. 16mo., 90 pp., illustrated, 60 cents, net. Fleming H. Revell Co., New York, 1915.

In the Land of the Cherry Blossom. By Maude Whitmore Madden. 12mo., 192 pp., illustrated. 75 cents, net. Fleming H. Revell Co., New York, 1915.

The Church Vacation School. A Discussion of its Principles, with Practical Suggestions for its Foundation and Administration. By Harriet Chapell. 12mo., 160 pp., 75 cents, net. Fleming H. Revell Co., New York, 1915.

The Western Hemisphere in the World of To-Morrow. By Franklin Henry Giddings, LL.D. 16mo., 48 pp., 35 cents, net. Fleming H. Revell Co., New York, 1915.

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. ix-410 pp. 6s. 6d., net. Macmillan, London, 1914.

The Expansion of Russia. By G. H. Skrine. 6s., net. Cambridge University Press, 1915.

Russian Life To-day. By Bishop Bury. 270 pp. 3s. 6d., net. Mowbray, London, 1915.

Woman's Mysteries of a Primitive People. By D. Amaury Talbot. 252 pp. 10s. 6d., net. Cassell, London, 1915.

On Some Painters of the Renaissance. By Mrs. Sinclair Stevenson. National Council Y. M. C. A. of India and Ceylon, Calcutta, 1915.

Arabia Infelix, or The Turks in Yamen. By G. Wyman Bury. x-213 pp. 7s. 6d., net. Macmillan, London, 1915.

Stories of Indian Gods and Heroes. By W. D. Munro. 253 pp. 5s., net. Harrap, 1912.

Origin of the Chinese People and Their Script. By the Rev. John Ross, D.D. Bishop, Edinburgh, 1915.

PAMPHLETS

The Iron Cross. By James Church Alvord. 31 pp. 10 cents. M. H. Leavis, West Medford, Mass., 1915.

Kikuyu. By the Archbishop of Canterbury. 70 pp. 1s., net. Macmillan Co., London, 1915.

Foreign Missions Conference of North America. Being the Report of the Twenty-Second Conference of Foreign Mission Boards in the United States and Canada. At Garden City, New York, January 13-14, 1915. 235 pp. 20 cents. Foreign Missions Conference, 25 Madison Avenue, New York, 1915.

The Meat of the Melon. Being a brief setting forth, under the figure of the luscious and popular fruit of Southern fields, of the work of the Home Mission Board of the Southern Baptist Convention, for the fiscal year 1914-1915. By Victor I. Masters. Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, 1915.

Report of the First General Conference of the Hebrew Christian Alliance of America. Held in the Assembly Hall, United Charities Building, New York, April 6 to 9, 1915. Pp. 48. Hebrew Christian Alliance of America, New York, 1915.

A Great Counterfeit, or, The False and Blasphemous Religion Called Russellism and Millennial Dawnism. As Taught in a Series of Books, entitled "Studies in the Scriptures." By I. M. Haldeman, D.D. Pp. 39, 10 cents. Charles C. Cook, 150 Nassau St., New York, 1915.

The Seven Great Parables. By Mrs. George Needham. Pp. 47, 10 cents. Charles C. Cook, New York, 1915.

A Song of Praise in Time of Battle. Being the Jubilee Report of the China Inland Missions. Pp. 11. China Inland Missions, London and Philadelphia, 1914.

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